00043036

THE
ASIATIC SOCIETY OF BOMBAY
TOWN HALL, BOMBAY-400 023.

Digitized with financial assistance from the
Government of Maharashtra
on 18 July, 2018

00043036

☞ *The Subscriptions for* 1873 *became due on Jan.* 1, *and should be paid forthwith (not to the Treasurer, but) to the Hon. Sec.,* GEORGE JOACHIM, *Esq., St Andrew House, Change Alley, London, E.C., by Post-office Order on the Chief Office, or to the Society's account at the Head Office of the Union Bank of London, Princes St, London, E.C.*[1]

☞ **No books will be sent to any Member until his Subscription for 1873, and his arrears, if any, are paid.**

Early English Text Society.

Ninth Report of the Committee, January, 1873.

§ 1. *Arrears, and the Nuisance of them.*
§ 2. *Original-Series Texts of* 1872.
§ 3. *Extra-Series Texts of* 1872 (p. 3)
§ 4. *Original-Series Texts for* 1873.
Old-English Homilies, II. (p. 5)
Geste Historiale of the Destruction of Troy, II. (p. 5)
William's Vision of Piers Plowman, Text C, *with the author's* 'Remonstrance with Richard II.', &c. (p. 7)
Palladius on Husbondrie, II.
Merlin, Part IV. (p. 7)
Lay Folk's Mass-Book (p. 7)
Perhaps Sir Generides, Part I.
§ 5. *Extra-Series Texts for* 1873:—
Complaynt of Scotland, II. (p. 7)
Barbour's Bruce, II. (p. 8)
Oure Ladyes Myroure, 1530.
Perhaps Lonelich's Seint Graal, I. (p. 10)
§ 6. *Probable Future Texts.* (p. 10)
§ 7. *New Proposal as to the Reprints* (p. 11)
§ 8. *Prizes* (p. 12)
§ 9. *Early English Work outside the Society* (p. 14)
§ 10. *Miscellaneous Notices* (p. 14)
List of Members (p. 17)
Treasurer's Cash Account (p. 30)

§ 1. THE failure of eighty Members to pay their subscriptions and arrears, last year, amounting to £100, prevented the rest of the Members from getting another Text in 1872, and reduced the Society's issue below its average. But after a year's working of the new Rule,—that no books shall be sent to any one till his Subscription is paid,—the Committee are convinced of its soundness, and mean to stick to it. They also urge Members to pay as early in the year as possible; for, last year, many subscriptions came in so late, that it was not possible to determine on the issue of the last Texts, and then get them into the binder's hands, till just upon Christmas time,

[1] Members are askt to note the transfer of the Society's account from the Argyll Street Branch of the Union Bank to its Chief Office.

when of course they could not be finisht for delivery till the holidays were over, and the New Year well begun. It is the plain interest of every Member that subscriptions should be paid punctually. The Society's year's-income ought to be in the Honorary Secretary's hands before January is ended, and then all the Texts could be delivered by June. Whenever any Member of the Society meets another, his first question should be 'Have you paid your subscription to the E. E. T. S.? I want my Texts soon this year, and all of them, and don't mean to have that £100 of arrears again.'

§ 2. *The Original-Series Texts of* 1872. Last year saw the real start of the Society's linguistic work made; for in 1872 our earliest Anglo-Saxon text, the englisht 'Pastoral Care' of Gregory, was completed, and Mr Henry Sweet, for the first time in England's history, pointed out, and tabulated, the characteristic marks of Alfred's English. Mr Sweet also showed that the Alfredian translators did not servilely copy their original, and import Latin idioms and constructions into their work, but rendered the Latin freely, developing naturally the powers of their native tongue, and—like Chaucer and the translators of the Bible, after them—continually used two English words of nearly the same sense, in order to bring out more vividly the meaning of one Latin one. Mr Sweet's essay in his Appendix I, on 'The Old English Ð,' also disposed of the many ignorant guesses at the differences between ð, þ, and *th*, by first showing that all three symbols originally represented the same sound (*dh*), and by then investigating the history of their changed uses. The edition of the original Latin text of the Pastoral, which was promist on the title-page of our Text, Mr Sweet was prevented from producing, by other engagements. Till he has time to edit the work, Members must resort to one of the ordinary prints of it.

The full linguistic value of the '*Old English Miscellany*' which Doctor Richard Morris edited in 1872, he will probably bring-out hereafter.[1] In the volume itself he confined himself to the peculiarities of the most striking dialectal text in it, the Old-Kentish Sermons of the 13th century, and gave a full outline of its grammatical forms, for comparison with his well-known grammar of the 14th-century Kentish *Ayenbite of Inwyt*, one of the Society's books for 1866. Not however for the peculiarities of its language is the book chiefly valuable; it is instinct with the life, the thoughts, the hopes, the fears,

[1] Dr Morris is preparing a new edition of *Saint Katherine* from the best MSS. for the Society. He also wants much to edit in four parallel texts the MSS. of the *Ancren Riwle*.

the superstition and the faith, of our forefathers of the third Henry's time. In it we see Robin with his Jill at the ale-house and at eve, till their lawless love bears its bitter fruit; we see Malkin with her young man, Jankin with his sweetheart, at church and market chattering and flirting, as young folk will; we see maidens forgetting mass and matins because Wilkin and Watkin take up all their thoughts. We see bakers and brewers cheating all men, with feeble bread and feeble ale, holding low the gallon, to fill it up with froth. There is the rich man on palfrey, in pall, fed with dainty dishes, in ease upon earth, then a foul corpse in hell, eaten with worms, frozen with cold, burnt with fire, bathed in brimstone, tortured by fiends. There is the maiden, implored to give up, for the love of a heavenly spouse—the groom of myriads of other brides—the joys and sweet content of married life on earth. There, the preacher with his scourge of hell-fire and torture in one hand, his magnet of Christ's mother's and Christ's love in the other, to drive men from vice, and draw them to virtue. There, the wise man singing words of practical wisdom, proverbs and saws, for the conduct of life. There, the quaint spiritualizings of the eagle's flight, the lion's roar, the elephant's capture, the siren's song. There, the protest against Papal tyranny, the denunciation of abuses; there the love of field and bird when 'somer is comen & winter gon'; there the visions of Death and Judgment, and the prayers to Mary, Christ, and God, to save men from their terrors. To the man with head to use, and heart to value, the book aright, it is a storehouse of the treasures of its time.

Of the language of 'Þe Liflade of St Julian' and other like tracts of its class and period, Dr Morris proposes to treat hereafter, in the edition of St Katherine which he is preparing for the Society. The contrast of the two parallel early 13th-century texts with one another, and with the late 14th-century version which follows them, is full of instruction. The religious romance or fiction itself is also interesting, as showing on what food the pious sentiment of olden time was fed, and as an illustration of that confounding of the might of earth by faith in God, of which history is full.

Part I of 'Palladius on Husbondrie,' the unique sample of its kind of early literature, was ready for issue so late in 1872 that notice of it is taken among this year's texts.

§ 3. *The Extra-Series Texts of* 1872. The first of these was one of our Reformation Series, and contained five of the most interesting and valuable tracts of the zealous old printer

and preacher, Robert Crowley, on the social evils of Edward VI's time (1550-1 A.D.). These tracts, and other former ones like them, the Committee trust were as welcome to our Romanist members as to our Protestant ones. As pictures of the times, the tracts are valuable to all students,—and this is why the Committee issue them—while for polemics they are available on either side. On the one hand, the Romanist triumphantly appeals to them, and says: 'See what your Reformation, as you call it, led to. Your Reformer himself shows you Society unhinged, Religion neglected. The rich grind and despise the poor; landlords rack their tenants; usurers wring the needy; the clergy neglect their preaching, and overtithe their flock; the laity are grumblers and rebellious. Some London alleys are full of idlers and wasters, others of starving poor; the bear-gardens, ale-houses, and dice-play, lead to extravagance and waste; men's wives dress like shameless women, dyeing their hair, painting their faces, baring their breasts; men themselves are drunkards, liars, and false.' On the other hand, the Protestant answers, 'As, after the abolition of slavery in the West Indies and the United States, signs of its old bad influence were widely manifest, so after the suppression of Popery in England, its old sores were added to the evils that afflicted the nation. Nobles and people had been alike kept ignorant, that clerics might rule, and priests might awe them. And when men found that their old masters were under their feet, that Purgatory was a bogy, and the Pope, God's vicegerent, a sham, it is true that they broke loose from old control, and sometimes carried their newly-won freedom into license. Even with the discount that all preachers' statements need, the sum of evils shown us by Crowley is great.—How much less was it in Romish times? Greater by far, and more corrupting, because money bought indulgences and pardons for it. But where sins are dragged to the light and denounced, there, is hope of reformation; and Crowley is at once the witness of the evil, and the earnest of its cure, a worthy forerunner of the social reformers of later times.'

Mr Skeat's edition of CHAUCER's treatise on the *Astrolabe* (A.D. 1391) gave readers for the first time since Chaucer's death a genuine text of his work,[1] writ for 'lytell Lowys' his son, with an abstract of every section of it, full explanations of the instrument and the manner of using it, with plates, and a most valuable collection of notes, gathered from many sources, on all the astronomical allusions in Chaucer's works. Mr

[1] This is said without any wish to detract from the merits of Mr A. E. Brae's edition, which are great.

Skeat also printed extracts from the Latin version of Messahala's treatise 'Operatio Astrolabii,' and showed that it accounted for 31 out of Chaucer's 43 'conclusions.' Selden long ago pointed out, or guesst at, Messahala as Chaucer's original, and Mr Skeat has now set the question beyond doubt. This *Astrolabe* of Chaucer's was one of the books held out as the chief inducement to Members to join the Extra Series on its start in 1867. The Committee were therefore bound in honour to produce it in that Extra Series. But they could not be such dogs-in-the-manger as to refuse to let the Chaucer Society have copies of the work, and thus share the benefit of Mr Skeat's great knowledge and most careful skill, especially when the Society's funds were by this means relieved. Though this course has resulted in placing two copies of the same work on the shelves of a few men, the Committee feel sure that no Member rich enough to belong to both the E. E. Text and Chaucer Societies has been ungenerous enough to grudge the poorer members of each body the chance of getting the work, or unreasonable enough to complain of possessing the same book of Chaucer's in two different series of publications.

Of the *Complaynt of Scotland*, as only Part I was issued in 1872, notice will be taken below.

§ 4. *Original-Series Texts for* 1873. The first of these will most likely be Dr Richard Morris's edition of the Second Series of 'Old English Homilies,'—that from the unique 13th-century MS in Trinity College, Cambridge,—with a translation into modern English, and an account of the grammatical forms of the text. In an Appendix, Dr Morris will add, among other pieces, a unique 13th-century Hymn to the Virgin, with contemporary musical notes, from a MS in Jesus College, Oxford[1], pointed out to us by M. Paul Meyer. The music of this Hymn—of which we shall give a photolithograph by Mr H. Taunt of Oxford—Dr E. F. Rimbault has been good enough to put for us into modern notation, in which it will be also printed. He states that the music is extremely interesting from its likeness to the well-known tune of 'Sumer is icumen in,' with which it is identical in key, and from its exemplifying the earliest lame attempts of our composers at harmony, for the music is in two parts, for treble and tenor.

The second text will probably be Part II of the 'Geste Historiale of the Destruction of Troy,' edited from the unique

[1] Another unique and strongly dialectal Hymn from a Rawlinson MS in the Bodleian, sent to us by Mr George Parker, with forms like *preke* for *preche*, *wask* for *wash*, *brank* for *branch*, &c., will find a place in some Text of later date.

MS[1] in the Hunterian Museum at Glasgow,[2] by Mr Panton and Mr Donaldson. If the Editors are right in the author to whom they attribute this work, the importance of it cannot easily be over-rated, because it gives again life and individuality to the ghostly Huchowne of the Awle Ryale, of whom Wyntown in his *Cronykil* (i. 122, ed. 1795) says:

. . . . Men of gud dyscretyowne
Suld excuse and loue Huchowne,
That cunnand wes in literature;
He made the *Gret Gest of Arthure*,
And the *Awntyre of Gawan*,[3]
The *Pystil* als *of Swete Swsane*.

From the fact that Huchowne's name is known to us only from Wyntown's mention of it, writers have assumed that he was a Scotchman,—a supposition without any ground whatever to support it. Mr Skeat and Mr Murray both agree in the strong probability, while Mr Panton and Mr Donaldson hold the positive certainty, that the *Troy Book* is by the author of the Thornton-MS *Morte Arthure* (the much-improved re-edition of which by Mr E. Brock, in our Reprints, every Member should take care to buy[4]). Dr Richard Morris and Mr J. A. H. Murray—our best dialect authorities,—as also Mr Skeat, are agreed that the dialect of the Troy Book is most assuredly not Scotch, but either Northern, copied by a Midland scribe, or West-Midland, with a considerable infusion of Northern words, such as might be expected from a man writing in the Northern part of the West-Midland area. If then, these works are Huchowne's[5], we must add to the roll of English poets the name of a worthy contemporary of Chaucer, a man of rare power and vigour, freshness and grace; a man with an eye for the beauty of nature and woman; a heart for the delights of the

[1] This MS was first brought under the notice of the Director by the Rev. Joseph Stevenson, and subsequently, at the Director's request, examined by Mr Panton.

[2] The original of the English Poem is stated in the Hunterian catalogue to be by Joseph of Exeter. But Mr Bradshaw, who first detected the gap in the English version at the end of Book I, also first pointed out to the Director that Guido di Colonna was the author really followed.

[3] This must not be confounded with 'Sir Gawayne and the Green Knight.'—R. Morris.

[4] It can be had by Members for cost-price, 3*s*., of Mr Trübner; see 7th Report, February, 1871, p. 16, § 10.

[5] Mr Donaldson also holds that this author wrote the 'Awntyrs of Arthure at the Terne Wathelyn,' and 'Gawan and Gologras,' and the *Pystil of Swete Susane* of which Mr Laing has edited one Text. Mr Murray agrees that the *Susane* may be by this author, as the dialect of the poem is certainly not Scotch, but like that of the *Troy Book*. The *Susane* has been long on the Society's list, for a new edition from all its MSS.

chase and the battle-charge; an ear for the song of birds, the sough of woods; one who could speak in silver sounds as well as trumpet-tones, according to the message he had to give to men. The rest of the works that are attributed to Huchowne —the identification of them is not yet certain—will be edited for the Society in due course.

The third work for 1873 will be Mr Skeat's edition of the third and last version of William's *Vision of Piers Plowman*, or Text C, with the same author's 'Rychard the redeles' or Remonstrance with Richard II,[1] which William had begun just before Richard's deposition, and which he broke off short when that deposition took place. Members will thus have in hand the complete works of Chaucer and Wycliffe's great contemporary, who called up all England before him for judgment and reproof; they will see what a noble soul he had; and will note with interest, under Mr Skeat's careful lead, the wonderfully curious changes that he made in his last recast of his great poem, and the large amount of new matter that he introduced into it. Mr Skeat will also print for the first time, in an Appendix to this volume, the alliterative poem 'Crist, crowned King,' which Percy noticed in his Reliques, and which is now one of the Douce MSS in the Bodleian.

The fourth Text will probably be Part II of 'Palladius on Husbondrie,' the Early English paraphrase of that writer's *De Re rustica*, edited by the Rev. Barton Lodge from the unique MS in Colchester Castle. Except in language, we cannot claim that this Text touches Englishmen closely; for its subject is not English, but Roman 'Husbondrie;' yet it paved the way no doubt for 'Jon the Gardener,' 'Fitzherbert,' and our early treatises on plants and agriculture, and showed our forefathers what the land of the ancestors they were so proud of—Brutus, Æneas, and the Latin race—produced. Next to Adam's garden in Paradise, they would want to know what Brutus's orchard grew.

For these four Texts at least—all continuations, as will be seen—the Committee doubt not that the Subscriptions of 1873 will suffice. They hope for money enough to issue *Merlin*, Part IV, the *Lay Folk's Mass-book*, and *Sir Generides*, Part I; but this 'to be, or not to be' lies in Members' hands alone. For however much money Members will find, the Committee will find Texts.

§ 5. *Extra-Series Texts for* 1873. First of these will be Part II of the *Complaynt of Scotland*, A.D. 1549, edited by Mr

[1] Edited by Mr Thomas Wright for the Camden Society, under the title of 'The Deposition of Richard the Second.'

James A. H. Murray. To this book, so famed for its accident, its lists of stories, songs, and tunes, popular in Scotland in the middle of the 16th century, Mr Murray has written a very able historical Introduction on its substance, the political condition of the country, the true cause of the author's appeal to his countrymen. By close examination of the leaves of the original edition of the *Complaynt* Mr Murray has discovered the most interesting fact that the author must have printed his book in its original form just after the battle of Musselburgh or Pinkie; that on account of the assistance received from France altering the political circumstances of the time, the author then cut out and cancelled very many leaves of his original printed text, and substituted for them, among others, the leaves containing the celebrated lists of Scotch tales, songs, and tunes, which have carried his work down to our time, and rendered it the storehouse and delight of all balladists and writers on the popular literature and music of our Tudor times. While of these bygone pleasures of the common folk Mr Murray has given the best account that their few extant records enabled him, he has thrown his strength into the main purpose of the book, as above said, the history and social state of Scotland, and has illustrated these by the publication of an Appendix of contemporary English tracts bearing on the English claims to Scotland, and combated, though not expressly named, in the *Complaynt.* These tracts are:—

I. Henry VIII's Declaration of the just causes of the warre with the Scottis, and his Maiesty's title to the soueraintie of Scotlande. 1542.
II. James Harryson, a Scottisheman's Exhortacion to the Scottes to conform to the Will of Englande. 1547.
III. The Lord Protector Somerset's Epistle or Exhortacion to Vnitie and Peace sent to the inhabitauntes of Scotlande. 1548.
IV. Nicholas Bodrugan *alias* Adams's Epitome of King Edward VI's title to the souereigntie of Scotlande. 1548.

The author's allusion to prophecies of *Merlyne* used by the English to weaken the minds of the Scotch, has also been fully illustrated by the Editor; and his chapter on the language of the work, closely connected as it is with that of the authorship, will be read with pleasure by all interested in the history and fortunes of that 'Inglis of Lowthiane' which became the tongue of Lowland Scotland.[1] Praised as Leyden's edition of the *Complaynt* has been, the Committee confidently claim for Mr Murray's edition the meed of higher praise. They hoped to have issued it entire for 1872; but at the last moment

[1] See Mr Murray's forthcoming treatise on the Dialect of the South of Scotland, for the Philological Society.

found that its cost (nearly £200) obliged them to transfer half the book to 1873, and the two Parts will be issued together, on receipt of the 1873 subscriptions.

The second Text will no doubt be the second Part of Mr Skeat's edition of Barbour's *Bruce* from the earliest MS and the earliest printed editions, which will complete the work. Of this *Bruce*, the first great native or English work by a Scotchman, neither Scotland nor England had had a real edition, till Mr Skeat began his for the Society. Jamieson's, which was the most popular, only reproduced the second manuscript of the work, without collation with any other text; Mr Cosmo Innes's attempt at a critical edition, restoring the fancied original, is acknowledged on all hands to be a failure. Mr Skeat has, for the Society's edition, printed the earliest MS of the work (1487 A.D. by J[ohn] R[amsay]), so far as that goes, and has collated it with the second MS (1489 A.D. by John Ramsay), with which he has filled up the gaps of the first; and he has throughout collated both MSS with the earliest printed editions which there is any reason to suppose were printed from MSS. The result is, an improved Text which is unquestionably superior to any other that has preceded it, and must be lookt on as the standard text of this first great national poem of Scotland, 'in Inglis toung,' as Barbour himself says. For the Northern-English dialect stretcht far into Scotland, and the Lowlanders were all but one in speech with their foes in Northumberland, Durham, and Yorkshire.

The third Text will probably be "*Oure Ladyes Myroure.*" This must not be confounded, as it has been by some, with Lydgate's 'Lyfe of our Lady.' The Society's book is to be a reprint of a much later work, printed in 1530 by Richard Fawkes. The book is thus described by the Society's Editor, the Rev. J. H. Blunt of Oxford: "*Oure Ladyes Myroure* consists of a treatise 'of diuine Servyce' and a gloss on the 'Hours' as they were sung by the Nuns of Syon. This latter contains a vernacular rendering of all the offices of the week, and of the people's part of the Mass; but neither the Psalms nor the Lessons are translated, the author giving as his reason 'Of psalmes I haue drawen but fewe, for ye may haue them of Rycharde hampoules drawynge and out of Englysshe bibles if ye haue lysence therto.' In the Prologue there are some curious remarks on the difficulty of rendering other languages exactly into English, and among them one that even railways have not yet made obsolete, namely, 'Oure language is also so dyuerse in yt selfe that the commen maner of spekyng in Englysshe of some contre can skante be understondid in some

other contre of the same londe.' In the commentary on the Creed a long explanation of the then received cosmogony is introduced, in which the author measures the distance of the planets from each other, from the earth, and from the firmament, with a nicety that does not despise even half a mile. The only MS. of the *Myroure* known belongs to the University of Aberdeen, and was brought from the Cape of Good Hope in the year 1828 by Mr William Robertson, M.A. of that University. It originally belonged to one of the Sisters of Syon, and how it got to the Cape is unknown. This MS. was apparently written about A.D. 1470, and is in excellent preservation, but it contains only the first half of the work. A few printed copies exist, but most of them are as imperfect as the MS. There are, however, perfect copies in the University Library, Cambridge, and in Bishop Cosin's Library, Durham. Those in the British Museum and the Bodleian are both imperfect. The *Myroure* will throw much light on the religious habits of the fifteenth century, and will also contain some useful philological illustrations of the period." This book is reprinted by the advice of the Rev. T. F. Simmons, Canon of York, who first suggested to the Committee the series of 'Pre-Reformation English Formularies,' which was announced in our Sixth Report, January, 1870, p. 9, and which the Canon would have headed with his 'Lay Folk's Mass-Book' in the Original Series, had not the preparation of a new and much-improved edition of his well-known work on Courts-Martial, taken him from Early English devotion to modern military law.

The Committee can hardly hope that any Extra-Series money will be left after paying for the books above-named; but if any is, then a thin first Part of Mr Furnivall's re-edition of Henry Lonelich's verse translation, about 1440 A.D., of Robert de Borron's *Histoire del Saint Graal* (the long prose version), will be given from the unique MS at Corpus Christi College, Cambridge.

§ 6. *Probable Future Texts.* While it is sad to see how little of the enormous mass of work before it at its start, the Society has yet been able to get through, yet some satisfaction must be felt that we really are in the thick of that work. Though huge mounds of Anglo-Saxon Homilies, of Psalms and Lives of Saints, Vernon MS, Adam Davie, Barbour's Lives, Troy-Books, Nassington, Hampole, Trevisa, Awdelay, Idle, Ashby, and many anonymities,[1] lie before us, yet the glass and the spirit-level are pointed at them, and the stroke of the editors' pick has been long heard at each end—Anglo-

[1] See 5th Report, Jan. 1869, p. 24-6.

Saxon and Elizabethan—of the tunnel, while a train of seventy Texts bears witness to the strength of the editorial arm. But driving-power is sadly wanted still. The Committee's cry is, as it has always been, and must be till the work is done, Money, Money, Money! We cannot go the pace we would, for want of funds.

Of the books announced as either in the press, or ready for it, even two years ago (7th Report, Feb. 1871, p. 7—10, 13, 14), none of the following have found funds for further progress: the Blickling, Ælfric's, Lupus's, and Trin.-Coll. Anglo-Saxon Homilies; Bede's poem on Doomsday; Early Pilgrimages to Jerusalem; Cursor Mundi; Cato's Morals; Maydenstoon's Psalms; Sir Generides; Roderyck Mors; Harrison's Description of England; Early Interludes. None of those mentioned or referred to on p. 7 of our last Report have of course been toucht. But in 1874 or 1875 the Committee hope to issue Mr Skeat's volume of Notes, Index, and Glossary, to his edition of William's *Vision of Piers Plowman*, and thus complete that great work, which without the Society would probably not have been accomplisht for the next hundred years. They hope also to produce Dr Richard Morris's edition of the unique Blickling Anglo-Saxon Homilies of the 10th century, to make up for the absence of any Anglo-Saxon text in 1873; though it is possible that Mr Lumby's edition of the short Bede's *Doomsday* may be slipt-in this year. They look forward also to the issue of Part I of the Romance of *Sir Generides*, if it cannot come out in 1873; and possibly to Part I of the Early English Charlemagne Romances, *Sir Ferumbras*, or Part I of Cato's *Morals;* and they hope, if *Merlin* IV, *Lyndesay* VI, and the *Gawaine Poems*, are not forthcoming in 1873, that they will be in 1874. For the Extra Series in 1874 will be given Lonelich's *Seynt Graal* I, Mr Skeat's re-editions of the two alliterative Romances[1] of *Alexander*, with perhaps one or both of Henry Brinklow's tracts, 'The Complaynt of Roderyck Mors, sometyme a Gray Fryre, vnto the Parliament Howse of Ingland, his naturall Countrey, for the Redresse of corten wicked Lawes, euel Customs, and cruel Decreys,' ab. 1536 A.D.; and 'The Lamentacion of a Christian against the Citie of London,' A.D. 1542. *Cursor Mundi* will doubtless have to stand over till 1875, that the German MS may be collated; and in that year Ælfric's Metrical Homilies, Cato, the Rule of St Benet, may be lookt for, besides Continuations.

It is doubtful whether the E. E. Text Society will get any relief by means of the possible Lydgate and Hoccleve Society

[1] The Bodley one will appear first.

alluded to in our last Report, p. 7, as only about sixty Members answered to the Appeal to join it. The list will be kept open this year. If 150 Members will subscribe, the Society will be started; if not, it will be given up.

§ 7. *New proposal for the Reprints.* Of the Reprints, one for 1865, *Genesis and Exodus*, will be ready in 1873. After that, the Committee hope to ensure the slow, though sure, reprinting of all the Texts that have run and may run out of print, by devoting to this object all the monies received from the sale of all back-texts, and not only, as heretofore proposed, the money received from the sale of Reprints. The Committee find the money received for the sale of back-texts last year was £80. If this rate of sale is kept-up, and additional subscribers are got for the Reprints, the Committee calculate that £100 a year will be available for reprinting. But as the Reprints of 1866 will cost at least £650, the Committee have decided to charge two guineas for them, though the second guinea will not be askt for till the first half of the reprinted Texts for 1866 has been delivered. As some forty Members have accepted the proposal in the last Report, p. 8-9, to pay a guinea for only two of the eleven Texts in 1866, the Committee hope that the doubling of the guinea for the whole eleven Texts will not be objected to. They also trust that the effort they are making to meet the wishes of the Reprint-men[1] will induce them to use increased exertions to get fresh Members for the Society, who will subscribe to it from the first. The Committee cannot of course pledge themselves to complete the Reprints; they will *not*, as they said in 1867 (3rd Report, p. 1), and repeated last year (8th Report, p. 8), carry subscriptions for any current year to the Reprinting-Fund; but they feel quite sure that with a little continuous effort on the part of Members, the whole of the Reprints may be completed in eight years, now that all the back-text receipts are to be given up to them.

§ 8. *Prizes.* These still continue to do the good work they were intended for. They stimulate study of our Early Literature, and have often induced young men at College, and boys at School, who have not cared to try for distinction in other branches of study, to attain it in this. The Committee again give their hearty thanks to the Professors and Mas-

[1] In the long run all our subscribers will gain by the completion of the Reprints, as fresh subscribers will come in when they can get complete sets of our Texts. The incompleteness of our Texts is a great hindrance to our progress now. 'Can I get a complete set?' is the first question of men askt to join us.

ters who so kindly hold the Examinations for these Prizes; and as some of these gentlemen have represented that the sending of the current or past year's issue of Texts has led to inequality in the books given in different years—the Continuations being retained to complete earlier and later Parts—the Committee have resolved to send as Prizes, till further notice, the eight Reprints already completed, with *Genesis and Exodus*, and the other Reprints of 1865, as soon as they are ready[1]. But if any Professors or Secretaries have any incomplete Parts in hand, and will tell the Honorary Secretary what they are, the completing Parts, when issued, shall be forwarded to them. The Winners of the Prizes last year, and the Examiners for them, were as follows:—

Winners.	*Examiners.*
Alexander McMorran	Prof. Masson, University, Edinburgh
1 William Gow 2 Hugh G. Watt 3 Thomas Hedderwick	Prof. Nichol, University, Glasgow
Joseph S. Finlayson, Perth	Prof. Baynes, University, St Andrew's
E. R. L. Maunsell	Prof. Dowden, Trin. Coll., Dublin
1 Christopher Pearson 2 Dennis Hannigan 3 Michael Ronan	Prof. Armstrong, Queen's College, Cork
	Prof. Moffatt, Queen's College, Galway[2]
	Prof. Yonge, Queen's College, Belfast[2]
J. G. Scott, of Dairsie	Prof. Morley, University Coll., London
George Hamson Denniss	Dr S. C. Davison, University Coll. School
John Eliot	The Lecturer, King's Coll. Evening Classes
Albert Francis Leupolt	The Masters, King's College School
Ernest Edward Waters	Prof. Ward, Owen's Coll., Manchester
Charles Harold Herford	Dr E. Adams, Evening Class, ditto
1 W. H. Bennett 2 W. T. Webster	Rev. Dr Abbott, City of London School
1 Beer; 2 Coombes; 3 Bedson	Rev. G. Perkins, Manchester Gram. Sch.
Miss Alice M. Richardson	R. Spence Watson, Esq., Literary and Philosophical Soc., Newcastle
E. G. Weymouth	Dr R. Morris, Mill Hill School
C. Edwards	Rev. A. Jessopp, D.D., Norwich School
	Rev. S. J. W. Sanders, Bedfordshire Middle-Class School[2]
S. G. Barnes	Prof. March and Prof. Bloombergh, Lafayette College.[3]

[1] Any Examiner who wishes for more Texts may have them on applying to the Director.

[2] Returns applied-for twice, but not made.

[3] The Examination Paper and Answers were publisht in *The Lafayette Monthly*, Oct. 1872, p. 43-50.

At Mill Hill School, the Examiner (the Rev. Dr R. Morris) gave an additional Prize to W. C. Pedler; and at Newcastle Mr R. Spence Watson gave a second Prize to Mr Herbert Watson.

During the past year the Committee decided to send Prize-books to Professor Delius's classes at Bonn; Prof. Herrig's Academy for modern Philology in Berlin; Lafayette College, Philadelphia, U.S. (Prof. March); Western Reserve College, Hudson, Ohio (Prof. Potwin).

§ 9. *Outside Work.* During last year the whole of the new edition of the 2nd volume of Dr Morris's *Specimens of Early English* to 1400 A.D.[1] was sold off within eleven months, and an again revised edition is now preparing; Mr Skeat's school edition of the *Vision of Piers Plowman* has also sold well; the 2nd edition of Dr Richard Morris's *Selections from Chaucer* was also sold off, and a third revised edition, with considerable alterations in the 'Life,' was issued. Dr Morris's *Historical Accidence of the English Language*, by far the best book which has yet appeared on the subject, was also publisht; as well as the 2nd part of Dr Stratmann's excellent Old English Dictionary,[2] and the 1st Part of Mätzner's *Wörterbuch* to his *Altenglische Sprachproben*—a book with fuller quotations than Dr Stratmann's, but not so useful for Englishmen, as its definitions are in German. Mr Skeat's edition of the two Anglo-Saxon and two Northumbrian versions of St Luke's Gospel has also been sent to press for the Cambridge University Syndics. The Chaucer Society has all the Canterbury Tales in type except the Parson's prose Tale. In the new Academy of Modern Philology at Berlin, three English courses are announced: 1. Mätzner on the Historical Grammar of the English Language: *a.* Etymology; 2. Van Dalen on English Phonetics; 3. Schmidt, on the History of English Literature to the 16th Century. Prof. Bernhard Ten-Brink has been appointed Professor of English Literature at the refounded University of Strassburg. In France the new antiquarian Quarterly, the *Romania* (18*s.* a year, Trübner), so ably edited by MM. Paul Meyer and Gaston Paris, has contained some French texts written in England, with valuable remarks on Anglo-French, and a capital essay by M. Paulin Paris on Joseph of Arimathea and the Saint Graal,[3] showing how

[1] The Glossary to the 2nd edition was entirely rewritten.

[2] The third and concluding Part will be ready in a few weeks.

[3] Members who wish for a cheap series of the French Arthurian Romances, should subscribe to M. Hucher's forthcoming one in post-8vo volumes at 4*s.* each, through Messrs Trübner & Co.

Walter Map used his romance to help Henry II in his struggle with the Pope.

§ 10. *Miscellaneous notices.* The Honorary Secretary asks

1. That all complaints as to non-delivery of Texts may be sent to Messrs Trübner, who, as the Society's publishers, dispatch all its parcels. Messrs Trübner are just about to move to their newly built houses, 57 & 59 Ludgate Hill, London, E.C.

2. That all payments of subscriptions may be made direct to the Hon. Sec., and not to provincial agents—except in the case of the customers of Messrs Trübner and the foreign agents.

3. Members are askt to note the transfer of the Society's account from the (Argyll or) Regent St Branch of the Union Bank of London, to its Chief Office in Princes St, London, E.C.

4. In answer to Mr R. R. Lloyd's request for a continuation of the hints as to binding our Texts given in the 6th Report, Jan. 1870, p. 15-16, the Committee think, as before, that all Texts differing in subject should be bound separately. The only two Texts in 1870-2 that can be put together, are Nos. 42 and 43. No. 41 goes with 3; 47 waits for Part VI of Lyndesay; 51 may wait two years for St Katherine. The three Texts of Piers Plowman, and the Notes to them in 1874, should be bound in 4 separate volumes, for convenience of comparison.

5. The usual table of the Society's members, income, and issues, follows:

ORIGINAL SERIES.

	1864	1865	1866	1867	1868	1869	1870	1871	1872
Members	145	260	409	580	660	635	580	630	[1]461
Income	£152	£384	£681	£717	£761	£645	£796	£606	£596
Pages issued	481	950	[2]2034	1207	1363	1438	971	1036	803

EXTRA SERIES.

Members	..	..	..	..	150	250	255	240	265	221
Income	..	..	..	..	£161	£300	£345	£504	£304	£312
Pages issued	..	..	..	..	804	584	682	664	834	542

The Society thus needs more Members. In asking for them, the Committee again declare their conviction that the work the Society is doing, is done as a simple duty to England, her Language and her Literature. It is not fitting that the ruling

[1] This was the first year under the new rule, of reckoning those men only as Members who paid their year's subscription within the year.

[2] This very large issue in 1866 was due to the many sales of back Texts in that year, and to the Philological Society's bearing part of the cost of the *Ayenbite*.

tongue of the world should longer allow its history to be unknown, by leaving the documents of that history unprinted; it is not right that men who bathe in the full stream of English Literature should longer rest content with not exploring, and making plain to all, the sources of the great river they enjoy. The study of the past is the best training for right judgment and action in the future; and on an Englishman, no past has such a claim for regard as that of his own fair land. The work that the Members of the Society have already helpt to do, has borne sound fruit. That they may continue earnest in further endeavour is the Committee's heartfelt wish.

The Subscription to the Society is £1 1*s.* a year [and £1 1*s.* (Large Paper, £2 12*s.* 6*d.*) additional for the EXTRA SERIES], due in advance on the 1st of JANUARY, and should be paid either to the Society's Account at the Head Office of the Union Bank, Princes St, London, E.C., or by post-office order (made payable at the Chief Office, London) to the Hon. Secretary, GEORGE JOACHIM, Esq., St Andrew House, Change Alley, London, E.C. All Members who subscribe through other channels than the Hon. Sec. are askt to send their names to him, in order to insure an early insertion of them in the List of Members.

Those Members in the United States who want their Texts posted to them, must add to their prepaid subscriptions *5s.* yearly for the Original Series, and *3s.* for the Extra Series.

The Honorary Secretary of the *Chaucer Society*, and the *Ballad Society*, is Arthur G. Snelgrove, Esq., London Hospital, London, E.

Mr E. Arber's excellent *English Reprints*, which ought to be far more widely spread than they are in the United States and Great Britain, are now publisht by him, at 5, Queen Square, Bloomsbury, London, N.W. He will send a Catalogue to any applicant.

The Hunterian Club, Glasgow, which is reprinting in 4to the complete works of Samuel Rowlands the Satirist, and re-editing the great Bannatyne MS, besides reprinting Alexander Craige's Poetical works, wants more members. The Club is limited to 200. Subscription 2 guineas a year, in advance. *Hon. Treas.*, Mr John Alexander, 43 Campbell St., West, Glasgow.

The Spenser Society, Manchester, also limited to 200 Members at 2 guineas a year, also wants Members. It is reprinting in handsome quartos the complete works of John Taylor the Water-Poet, Withers, and other authors of our middle time. *Hon. Sec.*, care of Messrs Simms, printers, Manchester.

LIST OF SUBSCRIBERS.

COMMITTEE OF MANAGEMENT:

DIRECTOR: FREDERICK J. FURNIVALL, ESQ.

TREASURER: HENRY B. WHEATLEY, ESQ.

HON. SEC.: G. JOACHIM, ESQ., St. Andrew House, Change Alley, London, E.C.

J. MEADOWS COWPER, ESQ.
ALEXANDER J. ELLIS, ESQ.
DANBY P. FRY, ESQ.
HENRY HUCKS GIBBS, ESQ.
REV. J. RAWSON LUMBY.
REV. DR. RICHARD MORRIS.
J. A. H. MURRAY, ESQ.
EDWARD PEACOCK, ESQ.
REV. WALTER W. SKEAT.
HENRY SWEET, ESQ.

(*With power to add Workers to their number.*)

BANKERS:
THE HEAD OFFICE OF THE UNION BANK OF LONDON,
Princes Street, E.C.

PUBLISHERS:
TRÜBNER & CO., 60, Paternoster Row (*soon*, 57 & 59, Ludgate Hill), E.C.

*** *A star or dagger is prefixed to the names of those who subscribe to the* Extra Series: *a star* (*) *for the small paper, and a dagger* (†) *for the large paper.*

Abraham, Robert T., Esq., Malvern College.
*Adam, A. Mercer, Esq., M.D., Bargate Lodge, Boston, Lincolnshire.
Adams, Dr. Ernest, Ansqn Road, Victoria Park, Manchester.
*Adams, George E., Esq. (Lancaster Herald), College of Arms, E.C.
*Adamson, Edward, Esq., Church Street, Rye, Sussex.
*Addis, John, jun., Esq., Rustington, Littlehampton, Sussex.
*Adrian, Alfred D., Esq., 8, Clifton Road, Camden Square, N.W.
Adye, Willett L., Esq., Puckpool House, Ryde.
Ainsworth, Dr. R. F., Cliff Point, Lower Broughton, Manchester.
Alexander, George Russell, Esq., 11, Sardinia Terrace, Hillhead, Glasgow.
†Alexander, John, Esq., Menstriebank, Dowanhill Gardens, Glasgow.
Alexander, Walter, Esq., 29, St. Vincent Street, Glasgow.
*Allen, Edw. G., Esq., 12, Tavistock Row, Covent Garden.
*Allison, R. A., Esq., Scaleby Hall, Carlisle.
*Allon, Rev. Henry, 10, St. Mary's Road, Canonbury, N. (by Messrs. Trübner & Co.).
Amery, J. Sparke, jun., Esq., Druid, near Ashburton, Devon.
*Amherst College Library, Amherst, Mass., U. S.
Amhurst, Wm. A. Tyssen, Esq., Didlington Hall, Brandon, Norfolk.
Angus, Rev. Joseph, D.D., Regent's Park College, N.W.

ANNANDALE, Charles, Esq., Messrs. Blackie & Sons, Glasgow.
ARNOLD, T., Esq., Laleham, Oxford.
*ASHER & Co., Messrs., 13, Bedford Street, Covent Garden, W.C. (7 sets). Extra Series, 4 sets.
ASHURST, W. H., Esq., General Post Office, E.C.
*ATHENÆUM CLUB, Waterloo Place, S.W.
*ATKINSON, Rev. E., D.D., Master of Clare College, Cambridge.
*ATKINSON, Rev. J. C., Danby Parsonage, Yarm, Yorkshire.
*AUSTIN, Frederick Stephen, Esq., 39, Princess Street, Manchester.
AUSTIN, Stephen, Hertford.
BABINGTON, Rev. Professor Churchill, B.D., Cockfield Rectory, Sudbury, Suffolk.
*BAIN, J., Esq., 1, Haymarket.
BAKER, Charles, Esq., 11, Sackville Street, W.
*BALTIMORE MERCANTILE LIBRARY.
BANNISTER, Saxe, Esq., M.A., Thornton Lodge, Croydon.
*BANKS, W. S., Esq., Barstow Square, Wakefield.
BARON, Rev. J., Rectory, Upton Scudamore, Warminster, Wilts.
BARRETT, Rev. Alfred, D.D., Carshalton House, Surrey.
*BARWELL, Thomas, Esq., Cank Street, Leicester.
*BAYNES, Prof. Thos. S., 19, Queen Street, St. Andrew's, Fife.
BEAMES, John, Esq., Bengal Civil Service, India (by Messrs. Trübner, & Co.).
BEARD, James, Esq., The Grange, Burnage Lane, near Manchester.
BEAUMONT COLLEGE, Old Windsor (Rev. Francis Clough, Principal).
BELFAST, THE LIBRARY OF QUEEN'S COLLEGE.
BELL, T. L. G., Esq., The Broadway, Stratford, E.
BELL, Rev. W. R., Laithkirk Vicarage, Mickleton, near Barnard Castle.
BENECKE, Dr., Berlin.
BENTLY, Rev. Canon, St. Matthew's Rectory, Manchester.
BEST, W., Esq., 39, Lyddon Terrace, Leeds.
BIDDELL, Sidney, Esq., Farm-hill House, Stroud, Gloucestershire.
*BINNS, Rev. William, Birkenhead.
*BIRMINGHAM LIBRARY, Union Street, Birmingham.
*BIRMINGHAM FREE CENTRAL LIBRARY, Ratcliff Place, Birmingham.
BLACKLEY, Rev. W. L., North Waltham Rectory, Micheldever, Hants.
*BLACKMAN, Frederick, Esq., 4, York Road, S.W.
*BLADON, James, Esq., Albion House, Pont y Pool.
*BOCHER, Prof. Ferdinand, Harvard College, Cambridge, Mass.
BOND, E. A., Esq., British Museum, W.C.
*BOSTON ATHENÆUM LIBRARY, U. S.
*BOSWORTH, Rev. Professor, D.D., 20, Beaumont Street, Oxford.
BOTTOMLEY, Edward, Esq., Greenfield, Manchester (by Messrs. Trübner & Co.).
†BOWEN, Holden Bowen, Esq., Providence, Rhode Island, U. S. A.
BRAUMILLER, H., Esq., Vienna (by Messrs. Trübner & Co.).
*BROOKE, Col. Thomas, Armitage Bridge, Huddersfield.
*BROOKLYN MERCANTILE LIBRARY, New York.
BROWN, A. H., Esq., Brentwood.
BROWN, Joseph, Esq., Grammar School, Kendal.
*BUCKLEY, Rev. Wm. Edw., Rectory, Middleton Cheney, Banbury.
BUMPUS, Mr., 6, Holborn Bars (by Messrs. Trübner & Co.).
BURGES, William, Esq., 15, Buckingham Street, Strand.
*BURRA, James S., Esq., Ashford, Kent.
*BUTE, The Marquis of, 83, Eccleston Square, S.W.
*CAMBRIDGE, CHRIST'S COLLEGE.
* „ ST. CATHERINE'S COLLEGE.
* „ ST. JOHN'S COLLEGE.

*CAMBRIDGE, TRINITY COLLEGE LIBRARY.
CAMPBELL, J. D., Esq., Mauritius.
CANDLER, Howard, Esq., West Bank, Uppingham.
*CAPARN, Rev. W. B., Draycot Vicarage, Weston super Mare.
CAPE TOWN, South African Library, Cape of Good Hope.
*CARLYLE, Dr., The Hill, Dumfries, N.B.
*CARLTON (Junior) CLUB, Pall Mall.
CARR, Henry, Esq., 178, South Street, New York.
*CAZENOVE, C. D., Esq., 15, Beauford Buildings, Strand, W.C. (by Messrs. Trübner & Co.).
CHALMERS, James, Esq., Aberdeen.
*CHALMERS, Richard, Esq., 1, Claremont Terrace, Glasgow.
*CHAMBERLAIN, Arthur, Esq., Elm House, Arthur Road, Edgbaston.
*CHAMBERLAIN, Professor John Henry, Christchurch Buildings, Birmingham.
CHAPPELL, William, Esq., Heather Down, Ascot, Berks.
CHELTENHAM COLLEGE LIBRARY.
„ LIBRARY, 5, Royal Crescent, Cheltenham.
CHICHESTER, Lord Bishop of, Chichester.
CHILDS, Charles, Esq., Bungay.
*CHORLSON, Thomas, Esq., 32, Brazennose Street, Manchester.
CHRISTIAN, J. Henry, Esq., 197, Albany Street, Regent's Park, N.W.
CHRISTIAN, Rev. George, Uppingham, Rutland.
CHRISTIANIA UNIVERSITY.
*CINCINNATI PUBLIC AND SCHOOL LIBRARY.
CLARK, David R., Esq., Dumbreck, Paisley Road, Glasgow.
CLARK, E. C., Esq., Trinity College, Cambridge.
CLARK, Rev. Samuel, Eaton Bishop Rectory, Hereford.
COHEN, Arthur, Esq., 6, King's Bench Walk, Temple, E.C.
COLEBROOK, Sir T. Edward, Bart., 37, South Street, Piccadilly.
†COLERIDGE, Sir J. Duke, Q.C., 1, Sussex Square, Hyde Park, W.
COLERIDGE, Miss Edith, Hanwell Rectory, Middlesex.
COLLIER, Rev. C., Principal, Training College, Winchester.
COLTMAN, Rev. George, Rector of Stickney, near Boston.
*COMPTON, Rev. Lord Alwyne, Chadstone, Northamptonshire.
CONSTABLE, Archibald, Esq., 11, Thistle Street, Ediuburgh.
*COOK, J. William, Esq., Wentworth House, Snaresbrook, Essex.
COOPER, John Forster, Esq., 175, Adelaide Road, N.W.
*COPENHAGEN, ROYAL LIBRARY (by Messrs. Trübner & Co.).
CORNWELL, Dr., Purbrook, Sydenham Hill, S.E.
†COSENS, Frederick, Esq., 27, Queen's Gate, Kensington, W.
*COWPER, Joseph Meadows, Esq., Lima (care of B. H. Cowper, Esq., 190, Richmond Road, N.E.).
COX, Rev. Thomas, The Heath, near Halifax.
*COXHEAD, Albert C., Esq., 47, Russell Square, W.C.
CRAIG, Rev. John S., Maryport, Cumberland.
CREAK, A., Esq., The Wick, Brighton.
CROSSLEY, James, Esq., 2, Cavendish Place, Cavendish Street, Oxford Road, Manchester.
CROSTON, James, Esq., The Grove, Halliwell Lane, Cheetham Hill, Manchester.
CROWTHER, Joseph S., Esq., 28, Brazenose Street, Manchester.
*CULLEY, M. T., Esq., Coupland Castle, Wooler, Northumberland.
*CURTIS, Major General N. Martin, Ogdensburg, St. Lawrence, New York.
CUTBILL, Alfred, Esq., 7, King's Bench Walk, Temple (by Messrs. Trübner & Co.).
CUTHBERT, A., Esq., Glasgow (by Messrs. Trübner & Co.).
*DALTON, Rev. J. N., Milton Keynes, Newport Pagnell.

*DAMES, M. L., Esq., Assistant Commissioner, Sirsa, Punjáb.
DARBISHIRE, R. D., Esq., 26, George Street, Manchester (by Messrs. Trübner & Co.).
†DAVIES, Rev. John, 14, Belsize Square, South Hampstead, N.W.
DAVIES, Robert, Esq., The Mount, York.
DAVIES, W. Carey, Esq., care of Messrs. Grindlay & Co., 55, Parliament Street, S.W.
DAWES, Rev. J. S., Newton House, Surbiton, S.W. (by Messrs. Trübner & Co.).
DEIGHTON, BELL, & Co., Messrs., Cambridge.
*DENNY, Hy G., Esq., 37, Court Square, Boston.
DENTON, Rev. W., 48, Finsbury Circus, E.C.
DERBY, Earl of, 23, St. James's Square, S.W.
†DEVONSHIRE, The Duke of, Devonshire House, Piccadilly.
*DICKINSON, F. H., Esq., 119, St. George's Square, S.W.
DICKSON, Thomas, Esq., Register House, Edinburgh.
DICKSON, Frederick C., Esq., 18A, South Castle Street, Liverpool.
*DODDS, Rev. James, The Abbey, Paisley, N.B.
*DONALDSON, David, Esq., Grammar School, Paisley.
*DOWDEN, Prof. Edward, 50, Wellington Road, Dublin.
DRAKE, W. H., Esq., 2, Newton Terrace, Faversham.
*DUBLIN, KING'S INN, LIBRARY, Henrietta Street.
„ ROYAL IRISH ACADEMY, Dawson Street.
* „ Right Rev. Richard C. Trench, D.D., Archbishop of, Dublin.
DULLEY, Rev. Morton, Barnby Rectory, near Beccles, Suffolk.
DURHAM CATHEDRAL, THE LIBRARY OF THE DEAN AND CHAPTER.
DURIE, William, Esq., Circus Place School, Edinburgh.
DU RIEU, Rev. W. M., St. Barnabas College, Pimlico, S.W.
*DYKES, Frederick, Esq., Wakefield.
*EARLE, Rev. J., Swanswick Rectory, Bath.
EDINBURGH UNIVERSITY LIBRARY.
EDIS, Robert W., Esq., 14, Fitzroy Square, W.
*EDMONDS, Mr. Charles, 11, Bull Street, Birmingham.
EGGINTON, John, Esq., 13, Friar Street, Reading.
EISDELL, Miss S. L., Colchester.
*ELLIS, A. J., Esq., 25, Argyll Road, Kensington, W.
ELLIOT, Sir Walter, Wolfelee, Hawick, N.B.
*ELT, C. H., Esq., 1, Noel Street, Islington.
†EUING, William, Esq., 209, West George Street, Glasgow.
*EVANS, Sebastian, Esq., St. Ives, Highgate, near Birmingham.
EVANSTON, Illinois, North Western University.
EYTON, J. Walter K., Esq., 27, Elsham Road, Kensington, W.
*FAIRBAIRN, Rev. James, Newhaven, near Edinburgh.
FAIRBRIDGE, Charles, Esq., Cape Town, Cape of Good Hope (by Messrs. Trübner & Co.).
*FALCONER, J. J., Esq., 2, Upper Phillimore Gardens, Campden Hill, W.
*FALCONER, Thomas, Esq., Usk, Monmouthshire.
FAUNTHORPE, Rev. John P., Vice-Principal, Training College, Battersea.
FERRIS, O. A., Esq., 2, Union Road, Tuffnell Park, N.
FIELD, Hamilton, Esq., Thornton Lodge, Thornton Road, Clapham Park.
FISHWICK, Lieut. Col. Henry, Carr Hill, Rochdale.
FITCH, J. G., Esq., 5, Lancaster Terrace, Regent's Park, N.W.
FOGO, David F. Laurie, Esq., 145, West George Street, Glasgow.
*FORSTER, John, Esq., Palace-gate House, Kensington, W.
FRAMES, George C., Esq., 55, Belsize Park, N.W.
*FREEMAN, D. A., Esq., 1, Plowden Buildings, Temple, E.C.

*FRY, Danby P., Esq., Local Government Board, Whitehall.
FRY, Frederick, Esq., 110, Bunhill Row, E.C.
*FURNESS, Horace Howard, Esq., Philadelphia.
*FURNIVALL, F. J., Esq., 3, St. George's Square, Primrose Hill, London, N.W. (*Director.*)
*GEE, William, Esq., High Street, Boston.
*GIBBS, H. H., Esq., St. Dunstan's, Regent's Park.
*GIBBS, William, Esq., Tyntesfield, near Bristol.
GIRAUD, Francis F., Esq., South House, Faversham.
*GLASGOW UNIVERSITY LIBRARY (by Messrs. Trübner & Co.).
GLEN, W. Cunningham, Esq., Local Government Board, Whitehall.
GLENNIE, J. S. Stuart, Esq., 6, Stone Buildings, Lincoln's Inn, W.C.
GODWIN, E. W., Esq., 197, Albany Street, N.W.
*GORDON, George J. R., Esq., Stuttgart.
GORDON, Rev. Robert, 14, Northumberland Street, Edinburgh.
GÖTTINGEN UNIVERSITY LIBRARY (by Messrs. Trübner & Co.).
GOULBOURN, Very Rev. Dr., Dean of Norwich, Norwich.
GRAHAME, W. F., Esq., Madras Civil Service, Chicacole, Madras.
GREG, Louis, Esq., 17, Brown's Buildings, Liverpool.
*GRIFFITH, Robert W., Esq., Quay Street, Cardiff.
GROOME, Archdeacon Robert, Monk Soham Rectory, Wickham Market, Suffolk.
GUEST, Edwin, Esq., LL.D., Master of Caius College, Cambridge.
GUEST, John, Esq., Moorgate Grange, Rotherham.
*GUILD, J. Wylie, Esq., 17, Park Terrace, Glasgow.
*GUILDHALL, LIBRARY OF THE CORPORATION OF LONDON, E.C.
*HAILSTONE, Edward, Esq., Horton Hall, Bradford.
*HALES, J. W., Esq., 1, Oppidan's Road, Primrose Hill, N.W.
HAMBURG STADTBIBLIOTHEK (care of Asher & Co.).
HANSON, Reginald, Esq., 40, Boundary Road, N.W.
HARBEN, Henry A., Esq., Seaford Lodge, Fellows'-Road, N.W.
*HARRIS, Frederick, Esq., Oakfield Terrace, Gateacre, near Liverpool.
*HARRIS, Mortimer, Esq., 6, Acacia Grove, Croxted Road, Dulwich, S.E.
*HARRIS, William, Esq., Stratford Road, Camp Hill, Birmingham.
HARRISON, Wm., Esq., Samlesbury Hall, near Preston, Lancashire.
*HARVARD COLLEGE, Cambridge, Mass., U. S.
*HAY, C. A., Esq., 17, York Terrace, Regent's Park, N.W.
HAYES, J. T., Esq., 4, Henrietta Street, Covent Garden, W.C. (by Messrs. Trübner & Co.).
*HAYNES, Benjamin, Esq., Church Park, Mumbles, Swansea.
HEALES, Alfred, Esq., Doctors' Commons, E.C.
HEATH, Richard Child, Esq., New Street, Warwick.
HEREFORD, Edward, Esq., Bonishall, Macclesfield.
HILL, John William, Esq., Lynton Villa, Mount Preston, Leeds.
HILTON, Wm. Hughes, Esq., Willow Bank, Stretford, near Manchester.
*HODGSON, Shadworth H., Esq., 45, Conduit Street, Regent Street, W.
HOETS, J. W. van Rees, Esq., 150, Adelaide Road, N.W.
HOLME, J. Wilson, Esq., 34, Old Jewry, E.C.
HORTON, E. R., Esq., University College School, Gower Street.
*HORWOOD, Alfred J., Esq., New Court, Middle Temple, E.C.
HOUGHTON, Lord, 16, Upper Brook Street, W.
HOWARD, Henry, Esq., Coomb's Wood, Halesowen, Worcestershire.
HOWARD, Hon. Richard E., D.C.L., Stamp Office, Manchester.
HUGO, Rev. Thomas, The Rectory, West Hackney, Stoke Newington, N.
HULL SUBSCRIPTION LIBRARY, Albion Street, Hull.

HUTCHINSON, Edward, Esq., Darlington.
*HYDE, James John, Esq., 10, Lomas Buildings, Bull Lane, Stepney, E.
I'ANSON, James, jun., Esq., Fairfield House, Darlington.
INGLEBY, C. Mansfield, Esq., LL.D., Valentine's, Ilford, E.
IRVINE, William, Esq., Hawick, N.B.
JACKSON, E. Steane, Esq., Portland Grammar School, Portland Villas, Plymouth.
JACKSON, George, Esq., Red House, Winchester.
*JACKSON, John, Esq., Chancery Place, Manchester.
*JAMES, Colonel Edward C., Ogdensburg, St. Lawrence County, New York State.
*JENKINS, James, M.D., C.B., Royal Marine Artillery Barracks, Eastney, near Portsmouth.
JENNER, Charles, Esq., Easter Duddingston Lodge, Edinburgh.
*JOACHIM, George, Esq., St. Andrew House, Change Alley, E.C. (*Hon. Sec.*)
JOHNSON, G. J., Esq., 34, Waterloo Street, Birmingham.
†JOHNSON, Richard, Esq., Langton Oaks, Fallowfield, Manchester.
JONES, C. W., Esq., 3, Childwall Road, Wavertree, near Liverpool.
JONES, Francis, Esq., 65, Granville Park, Lewisham, S.E.
JONES, Rev. James, jun., 26, Upper Leeson Street, Dublin (by Messrs. Trübner & Co.).
*JONES, Joseph, Esq., Abberley Hall, Stourport.
*JONES, Thomas, Esq., Chetham Library, Manchester.
JONES, Sir Willoughby, Bart., Cranmer Hall, Fakenham, Norfolk.
*JORDAN, Joseph, Esq., Bridge Street, Manchester.
KENDALL, John, Esq., 85, Rumford Street, Manchester.
KENRICK, William, Esq., Mountlands, Norfolk Road, Birmingham.
KERSHAW, John, Esq., Cross Gate, Audenshaw, Manchester.
*KERSLAKE & Co., Messrs., Bristol (by Messrs. Trübner & Co.). (2 sets.)
*KERSLEY, Rev. Canon, LL.D., Middleton Vicarage, King's Lynn.
KETT, Rev. C. W., 16, Gloucester Road, Regent's Park, N.W.
KING, Charles R. B., Esq., 31, Spring Gardens, S.W.
*KINGSBURY, Rev. T. L., Cambridge.
KITSON, James, Esq., Elmete Hall, Leeds.
KLINKSIECK, F., Esq., Paris (by Messrs. Trübner & Co.). (3 sets.)
LAIDLAY, A., Esq., Seacliffe House, North Berwick, N.B.
LAING, Alexander, Esq., Newburgh, N.B.
*LAING, David, Esq., LL.D., Signet Library, Edinburgh.
*LEATHES, Frederick, Esq., 17, Tavistock Place, Tavistock Square, W.C.
LEEDS OLD LIBRARY.
†LEIGH, John, Esq., Whalley Road, Whalley Range, Manchester. (*Local Sec.*)
LEIPZIG UNIVERSITY LIBRARY (by Messrs. Trübner & Co.).
*LEVANDER, H. C., Esq., University College School, Gower Street, W.C.
LEWIS, Rev. Henry, Secretary, Training College, Battersea.
LISTER, John, Esq., Shibden Hall, near Halifax.
*LITTLE, E. D., Esq., The School, Uppingham.
LLOYD, Edwin, Esq., Leominster.
LLOYD, Ridgway R., Esq., London Road, St. Alban's.
*LOCKWOOD & Co., Messrs., 7, Stationers' Hall Court, E.C. (by Messrs. Trübner & Co.).
*LODGE, Rev. Barton, Colchester.
*LONDON LIBRARY, 12, St. James's Square, S.W.
*LOW, Messrs. S. & Co., 188, Fleet Street, E.C. (by Messrs. Trübner & Co.). (7 sets Original, 1 set Extra.)
*LUARD, Rev. Henry Richards, 4, St. Peter's Terrace, Cambridge.

*LUMBY, Rev. J. Rawson, St. Mary's Gate, Cambridge.
LUPTON, Francis Martineau, Esq., Beechwood, Leeds.
LUSHINGTON, E. L., Esq., Park House, Maidstone, and Glasgow.
LUSHINGTON, Vernon, Esq., Q.C., 87, Eccleston Square, S.W.
*MAC DONALD, George, Esq., The Retreat, Upper Mall, Hammersmith, W.
*MAC DOUALL, Professor Charles, LL.D., Queen's College, Belfast.
MACKENZIE, John Whitefoord, Esq., 16, Royal Circus, Edinburgh.
MACKONOCHIE, Rev. Alex. Heriot, St. Alban's Clergy House, Brooke Street, Holborn.
MACLAREN, John Rattray, Esq., Edinburgh.
*M'LAUGHLIN, Captain E., R.A., East Lodge, Farlington, Havant.
*MACMILLAN, A., Esq., Bedford Street, Covent Garden, W.C.
*MADDEN, Sir Frederic, K.H., 25, St. Stephen's Square.
MALLESON, William T., Esq., Duppa's Hill, Croydon.
*MANCHESTER, The Duke of, Kimbolton Castle, St. Neot's.
MANCHESTER PORTICO LIBRARY.
*MANCHESTER FREE LIBRARY (Dr. Crestadoro).
*MARCH, Dr. F. A., New York.
MARKBY, Alfred, Esq., 9, New Square, Lincoln's Inn.
*MARSH, His Excellency George P., Rome.
*MARSHALL, John, Esq., 20, Holyrood Crescent, Glasgow (by Messrs. Trübner & Co.).
*MARTINEAU, P. M., Esq., Littleworth, Esher, Surrey.
*MARTINEAU, Russell, Esq., British Museum, W.C.
MÄTZNER, Dr. (care of Messrs. Asher).
*MAYOR, Rev. John E. B., St. John's College, Cambridge.
MEDLEY, Rev. J. B., Junior Carlton Club, Pall Mall.
†MEDLICOTT, W. G., Esq., Longmeadow, Massachusetts, U. S.
*MELBOURNE PUBLIC LIBRARY (care of Mr. Bain).
MELBOURNE UNIVERSITY, Victoria.
*MICKLETHWAITE, J. F., Esq., 3, Delahay Street, Great George Street, S.W.
MILL HILL SCHOOL, Hendon, N.W.
MILLER, Arthur W. K., Esq., British Museum, W.C.
MOHR, E., Esq., Heidelberg (by Messrs. Trübner & Co.).
MONSON, The Lord, 40, Belgrave Square, S.W.
MORRIS, John, Esq., 6, Old Jewry, E.C.
*MORRIS, Rev. Dr Richard, King's College School, W.C.
*MORRIS, William, Esq., 36, Queen's Square, Bloomsbury, W.C.
MUIR, John, Esq., D.C.L., LL.D., 10, Merchiston Avenue, Edinburgh.
MÜLLER, Professor Max, Park's End, Oxford (by Messrs. Trübner & Co.).
MUNBY, Arthur J., Esq., 6, Fig-tree Court, Temple, E.C.
MUNICH ROYAL LIBRARY (by Messrs. Trübner & Co.).
*MUNTZ, George H. M., Esq., Albion Tube Work, Nile Street, Birmingham.
*MURDOCH, James Barclay, Esq., 20, Buchanan Street, Glasgow.
MURRAY, Alex. D., Esq., Cresswell Terrace, Dumfries.
MURRAY, James A. H., Esq., Mill Hill School, Hendon, N.W.
MURRAY, Professor John C., Queen's College, Kingston, Ontario.
*NAPIER, George W., Esq., Alderley Edge, near Manchester.
NEALE, James, Esq., Reading.
*NEAVES, Lord, 7, Charlotte Square, Edinburgh.
NEUMANN, Edward, Esq., 37, Ethelburga House, 70, Bishopsgate Street, E.C.
*NEWCASTLE-UPON-TYNE LITERARY AND PHILOSOPHICAL SOCIETY.
*NEW JERSEY COLLEGE LIBRARY, New Jersey, U. S. A.
NEWMAN, F., Esq., 127, Finborough Road, West Brompton, S.W.
*NEW UNIVERSITY CLUB, St. James's Street, S.W.

*NICHOLL, G. W., Esq., The Ham, Cowbridge, Glamorganshire (by Messrs. Trübner & Co.).
NICHOLS, John Gough, Esq., 25, Parliament Street, Westminster.
*NICOL, Henry, Esq., 52, Thornhill Road, Barnsbury, N.
*NOBLE, Benjamin, Esq., 74, Union Street, Greenock.
*NORMAN, J. Manship, Esq., Dencombe, Crawley, Sussex.
*OAKEY, John, jun., Esq., 172, Blackfriars Road, S.E.
*ODELL, A. J., Esq., New York.
OLIPHANT, T. L. Kington, Esq., Charlton House, Wimbledon, S.W.
ORELL, FÜSSELI & Co., Messrs, Zurich (by Messrs Trübner & Co.).
*ORMEROD, Henry M., Esq., 5, Clarence Street, Manchester.
OSCOTT, LIBRARY OF ST. MARY'S COLLEGE, Birmingham (Rev. Dr. Northcote) (by Messrs. Trübner & Co.).
*OUSELEY, Rev. Sir Frederick Gore, Bart., St. Michael's College, Tenbury, Herefordshire.
*OWEN'S COLLEGE LIBRARY, Manchester.
*OXFORD AND CAMBRIDGE CLUB, Pall Mall.
OXFORD, BALLIOL COLLEGE LIBRARY.
OXFORD, UNIVERSITY COLLEGE.
*OXFORD, EXETER COLLEGE.
†PAINE, Cornelius, Esq., Oak Hill, Surbiton, Surrey.
PALMER, Rev. A. Smythe, Powerscourt, Enniskerry, Co. Wicklow.
*PANTON, Rev. Geo. A., 12, Osborne Terrace, Edinburgh.
*PARKER, Hon. A. X., Potsdam, St. Lawrence County, New York.
PARKER, James, Esq., Oxford.
PARKER, John Henry, Esq., Oxford.
*PATTERSON, John, Esq., Manchester and Liverpool District Bank, Manchester.
*PAYNE, Joseph, Esq., 4, Kildare Gardens, Bayswater, W.
*PEABODY INSTITUTE, Baltimore, U. S.
*PEACE, Maskell, Wm., Esq., Green Hill, Wigan, Lancashire.
PEACOCK, Edward, Esq., Bottesford Manor, Brigg, Lincolnshire.
PEACOCK, William, Esq., 3, Sunniside, Sunderland.
*PEARSON, Charles H., Esq., Haverhill, South Australia (care of the Rev. A. W. Pearson, Warterperry Vicarage, near Oxford).
PEEL, George, Esq., Soho Iron Works, Manchester.
PEILE, John, Esq., Christ's College, Cambridge.
*PENFOLD, Hugh, Esq., Library Chambers, Middle Temple.
PENNSYLVANIA, HISTORICAL SOCIETY OF, Philadelphia.
*PENZANCE PUBLIC LIBRARY.
PHILADELPHIA LIBRARY COMPANY.
*PHILADELPHIA MERCANTILE LIBRARY, U. S.
PICTON, James A., Esq., 11, Dale Street, Liverpool.
PIKE, Warburton, Esq., 12, King's Bench Walk, Temple.
PLUMMER, Rev. A., Trinity College, Oxford.
*POCOCK, Charles Innes, Esq., Rouge Bouillon, Jersey.
*PORTER, Rd. F., Boley Hill House, Rochester.
POTTS, C. Y., Esq., Ledbury, Herefordshire.
*PRIAULX, Osw. De Beauvoir, Esq., 8, Cavendish Square, W.
PRITCHARD, James, Esq., 9, Madeira Court, 257, Argyle Street, Glasgow.
PROCTER, Rev. Francis, Wilton Vicarage, North Walsham, Norfolk.
*PUBLIC RECORD OFFICE (by Messrs. Trübner & Co.).
RAINE, Rev. Canon, York.
RAVEN, Rev. J. J., B.D., School House, Great Yarmouth.
REA, Charles, Esq., Doddington, Wooler, Northumberland.
†REDFERN, Rev. Robert S., Vicarage, Acton, Nantwich.

†REEVE, Henry, Esq., 62, Rutland Gate, S.W.
REFORM CLUB, Pall Mall.
*REID, James C., Esq., 273, Canal Street, New York.
REILLY, Francis S., Esq., 19, *Duke Street, Storey's Gate, Westminster, S.W.*
REYNELL, Charles W., Esq., *8, Hotham Villas, Putney.*
REYNOLDS, Dr., *Beech Lawn, Mopley Hill, Liverpool.*
*RIGG, Herbert A., Esq., 5, Portman Street, Portman Square, W.
RIVINGTONS, Messrs., Oxford (by Messrs. Trübner & Co.).
*ROBERTS, Mr. Robert, Boston.
ROBSON, William, Esq., care of Dr. Robson, Broom Edge, Lymm, near Warrington.
ROCHDALE, FREE PUBLIC LIBRARY.
*ROOFE, William, Esq., Craven Cottage, Merton Road, Wandsworth.
*ROSE, Rev. W. F., 13, Keppel Terrace, Windsor.
*ROSS, Henry, Esq., The Manor House, Swanscombe, Kent.
*ROTHWELL, Charles, Esq., 29, Park Hill, Bolton.
ROWE, Rev. George, Training College, Lord Mayor's Walk, York.
*ROYAL INSTITUTION, Albemarle Street, W.
*ROYAL LIBRARY, Windsor Castle.
RUSKIN, John, Esq., Denmark Hill, Camberwell. (10 sets.)
*RUSSELL, Thomas, Esq., 14, India Street, Glasgow.
*ST. ANDREW'S UNIVERSITY LIBRARY.
ST. DAVID'S, Right Rev. Connop Thirlwall, Bishop of, Abergwili Palace, Carmarthen.
ST. PETERSBURGH UNIVERSITY LIBRARY (by Messrs. Trübner & Co.).
*SACK, H., Esq., 47, Larkhall Lane, Clapham, S.W.
SALT, Samuel, Esq., Ulverston, Lancashire.
*SANDERS, Rev. S. J. W., Head-Master, Northampton Grammar School, Northampton.
SAUNDERS, Edwin, Esq., 13A, George Street, Hanover Square, W.
SAUNDERS, G. Symes, M.B., Devon County Lunatic Asylum, Exminster.
SCOTT, William B., Esq., Bellevue House, Battersea Bridge, Chelsea.
SEWELL, Rev. W. H., Yaxley Vicarage, Eye, Suffolk.
*SHARPE, Samuel, Esq., Huddersfield College.
*SIGNET, SOCIETY OF THE WRITERS TO THE, Edinburgh.
*SIMMONS, Rev. Canon T. F., Dalton Holme, Beverley.
*SIMONTON, J. W., Esq., Harrisburg, Pennsylvania, U. S.
*SION COLLEGE, President and Fellows of, London Wall, E.C.
*SKEAT, Rev. Walter W., 1, Cintra Terrace, Cambridge.
SLATER, D., Esq., Braidwood Villas, Plymouth.
SLATTER, Rev. John, Streatley Vicarage, Reading.
SLATTER & ROSE, Messrs, Oxford (by Messrs. Trübner & Co.).
SMITH, Charles, Esq., Faversham.
*SMITH, Edmund, Esq., Ferriby, Brough, E. Yorkshire.
SMITH, J. R., Esq., 57, Union Street, Aberdeen (by Messrs. Trübner & Co.).
*SNELGROVE, Arthur G., Esq., London Hospital, E.
SNELL, Rev. W. M., Corpus Christi College, Cambridge.
SOLOMON, Saul, Esq., Cape Town, Cape of Good Hope.
SOMERVELL, R., jun., Esq., Netherfield, Kendal.
STEINTHAL, Rev. S. Alfred, 107, Upper Brook Street, Manchester.
*STEPHENS, Professor George, University of Copenhagen, Denmark.
STEVENS, Mr. B. F., 17, Henrietta Street, Covent Garden. (2 sets.)
*STEVENSON, Rev. Professor William, D.D., 37, Royal Terrace, Edinburgh.
STEWART, Alexander B., Esq., Glasgow.
STOCKHOLM ROYAL LIBRARY (by Messrs. Trübner & Co.).

*STONE, W. G., Esq., 40, High Street, West, Dorchester.
*STONYHURST COLLEGE, near Whalley, Lancashire.
STORR, Rayner, Esq., Bariki House, Beulah Hill, Upper Norwood.
STUBBS, Rev. Prof. William, Oxford.
STYLE, Rev. G., Giggleswick Grammar School, Settle, Yorkshire.
*SULLIVAN, Right Hon. Edward, Master of the Rolls in Ireland, 32, Fitzwilliam Place, Dublin.
SUNDERLAND SUBSCRIPTION LIBRARY, 67, Tatham Street, Sunderland.
SURTEES, Rev. Scott, Sprotbro Rectory, Doncaster.
SWANZY, Andrew, Esq., 122, Cannon Street, E.C.
SWEET, Henry, Esq., 140, Maida Vale, W. (by Messrs Trübner & Co.).
SWEETING, Rev. W. D., Minster Precincts, Peterborough.
*SYDNEY FREE LIBRARY, Sydney, N. S. W. (by Messrs. Trübner & Co.).
*SYMONDS, Rev. Henry, The Close, Norwich.
TANCOCK, Rev. O. W., The King's School, Sherborne.
*TARKHAD, A., Esq., Rajkoomar College, Rajkote, India (care of Mr. Lewis, 136, Gower Street, W.C.).
TAYLOR, John, Esq., Tonge Villa, Middleton, near Manchester.
TAYLOR, Robert, Esq., Abbey Foregate, Shrewsbury.
†TAYLOR, Thos. F., Esq., Highfield House, Pemberton, near Wigan.
TENNYSON, Alfred, Esq., D.C.L., Farringford, Isle of Wight.
TEW, Rev. Edmund, Patching Rectory, near Arundel, Sussex.
THOMPSON, E. Maunde, Esq., British Museum, W.C.
THOMPSON, Frederic, Esq., South Parade, Wakefield.
THOMPSON, H. Yates, Esq., 2, Cleveland Row, S.W., and Thingwall, Liverpool.
THORNELY, John, Esq., 68, Chancery Lane, W.C.
THORP, Wm., jun., Esq., 39, Sandringham Road, Kingsland, E.
THORPE, Rev. J. F., Hernhill Vicarage, Faversham.
*TICKNOR, B. H., Esq., Boston, U. S. (by Messrs. Trübner & Co.).
*TIMMINS, Samuel, Esq., Elvetham Lodge, Edgbaston, Birmingham.
TOOLE, The Very Rev. Canon, Bedford House, Hulme, Manchester.
*TORONTO, University of, Canada.
TRAFFORD, J. L., Esq., Northwich, Cheshire.
TRATMAN, Fred. S. Augustine, Esq. (care of Messrs. T. G. Matthews & Co., Lewins Mead, Bristol).
TROLLOPE, Anthony, Esq., Waltham House, Waltham Cross, N.
*TROLLOPE, T. A., Esq., Villino Trollope, Florence.
*TRÜBNER & Co., Messrs., 60, Paternoster Row.
TUBINGEN UNIVERSITY LIBRARY (by Messrs. Trübner & Co.).
*TURNBULL, Brothers, Messrs., 8, North Charles Street, Baltimore, U. S.
*TURNER, Robert S., Esq., 4 Park Square, West, Regent's Park, N.W.
*TYSSEN, John R. Daniel, Esq., 9, Lower Rock Gardens, Brighton.
*UNGER, Professor, Christiana (by Messrs. Trübner & Co.).
UNIVERSITY COLLEGE, LONDON, W.C.
*USHERWOOD, Rev. T. Edward, Roden, Wellington, Salop.
USHERWOOD, William, Esq., Whitby, Yorkshire.
*VAN NAME, Addison, Esq., New Haven, Connecticut.
*VERNON, George V., Esq., Old Trafford, Manchester.
VIGFUSSON, Guðbrandr, Oxford.
*VILES, Edward, Esq., Moatbrook House, Codsall, near Wolverhampton.
WAKEFIELD BOOK SOCIETY.
*WALES, George W., Esq., Boston, U. S.
†WALKER, F. W., Esq., High Master, Free Grammar School, Manchester.
WALMSLEY, G. G., Esq., Liverpool (by Messrs. Trübner & Co.).
WALTON, Charles, Esq., 22, Newington Butts, Southwark, S.E.

WARD, Professor A. W., Owen's College, Manchester.
*WARD, Harry, Esq., British Museum, W.C.
WARWICK, John, Esq., 25, Woburn Square, Russell Square, W.C.
*WASHINGTON, LIBRARY OF CONGRESS, U. S.
*WATKINSON LIBRARY, Hartford, Conn., U. S.
*WATSON, Robert Spence, Esq., Moss Croft, Gateshead-on-Tyne.
WAYTE, Rev. W., Eton College, Windsor.
WEBSTER, S. M., Esq., 33, Bridge Street, Warrington.
WEBSTER, Thomas, Esq., 8, Lancaster Street, Lancaster Gate, W.
*WEDGWOOD, Hensleigh, Esq., 31, Queen Anne Street, W.
WEIR, J. Jenner, Esq., Haddo Villas, Blackheath, S.E.
WELCH, E. W., Esq., 3, Tressilean Road, Upper Lewisham Road, S.E. (by Messrs. Trübner & Co.).
*WELLES, C. T., Esq., City National Bank, Hartford, Connecticut, U. S. A. (by Messrs. Trübner & Co.).
*WEYMOUTH, Dr. R. F., Mill Hill School, Hendon, N.W.
*WHEATLEY, Henry B., Esq., 1, Chalcot Terrace, Regent's Park Road, N.W. (*Treasurer.*)
WHEELER, D. H., Professor, North Western University, Evanston, Illinois.
*WHITAKER, J., Esq., 11, Warwick Lane, E.C. (by Messrs. Trübner & Co.).
WHITAKER, William Wilkinson, Esq., Cornbrook, Manchester.
*WHITE, George H., Esq., 8, Bishopsgate Street Within, E.C.
*WHITE, Robert, Esq., 11, Claremont Place, Newcastle-on-Tyne.
WHITNEY, Henry Austin, Esq., Boston, Massachusetts.
WHITNEY, Professor W. D., New Haven, Connecticut, U. S. A. (by Messrs. Trübner & Co.).
WHITTARD, Rev. T. Middlemore, The College, Cheltenham.
WHITWELL, E. R., Esq., West Lodge, Darlington.
WILCOCKS, Rev. Horace Stone, 7, Wyndham Square, Plymouth.
WILKINSON, Dr. M. Alexander Eason, 10, Lever Street, Piccadilly, Manchester.
WILKS, Rev. T. C., Woking Parsonage, Woking Station.
WILLIAMS, Sydney, Esq., 14, Henrietta Street, Covent Garden, W.C.
*WILLIAMSON, Rev. William, Fairstowe, Bath.
WILSON, Edmund, Esq., Red Hall, Leeds.
*WILSON, Edward J., Esq., 6, Whitefriars Gate, Hull.
WILSON, Richard M., Esq., Fountain Street, Manchester.
*WILSON, Thomas, Esq., 3, Hilary Place, Leeds.
WIMPERIS, J. P., Esq., St. Andrew House, *Change Alley, E.C.*
*WINSTONE, Benjamin, Esq., 100, Shoe Lane, *E.C. (by Messrs. Trübner & Co.).*
WINWOOD, Rev. H. H., 11, *Cavendish Crescent, Bath.*
WISCONSIN UNIVERSITY LIBRARY, *Madison, Miss., U. S.A. (by Messrs. Trübner & Co.).*
*WOOD, Rev. J. S., St. John's College, Cambridge.
*WOODLEY, Frank, Esq., 58, Sunday's Well, Cork (by Messrs. Trübner & Co.).
WOODMAN, Wm., Esq., Stobhill, Morpeth.
*WOOLLCOMBE, Rev. W. Walker, 1, St. Leonard's Place, Mount Radford, Exeter.
*WREN, Walter, Esq., 3, Powis Square, Westbourne Park, W.
*WRIGHT, W. Aldis, Esq., Trinity College, Cambridge.
*YALE COLLEGE LIBRARY, Newhaven, Conn., U. S.
YEATS, John, Esq., LL.D., Upper and Middle Schools, Peckham, S.E.
*YOUNG, John, jun., Esq., 35, King Street, Cheapside, E.C.
ZUPITZA, Dr. Julius, University of Vienna (by Messrs. Trübner & Co.).

SUBSCRIBERS TO THE EXTRA SERIES ALONE.

BAIN, T. G., Esq., 1, Haymarket.
ROLFE, Robert A., Esq., Cranworth Cottage, Hornchurch, Romford, Essex.
ROSSETTI, W. M., Esq., 56, Euston Square, N.W.
SLINGLUFF, C. B., Esq. (Messrs. Stevens).
THRING, Rev. Edward, Head Master, Uppingham Grammar School, Rutland.
TULK, John A., Esq., care of Mr. Bain, 1, Haymarket.
WESTON, G., Esq., 2, Gray's Inn Square, W.C.
†YOUNG, Alex., Esq., 138, Hope Street, Glasgow.

SUBSCRIBERS TO THE REPRINTS.

1865.—*Members who have paid.*

ALLEN, E. G.
BARRETT, Rev. Alfred, D.D.
BOCHER, Prof. F.
BROWN, A. H., Esq.
CHAMBERLAIN, A., Esq.
CORNWELL, Dr.
CURTIS, General.
DAMES, M. L., Esq.
DAVIES, W. Carey, Esq.
DRAKE, W. H., Esq.
FREEMAN, D. A., Esq.
HARBEN, Henry A., Esq.
HOWARD, Henry, Esq.
JENKINS, James, Esq., M.D.
JOACHIM, G., Esq.
MARTINEAU, Russell, Esq.
MUNBY, A. J., Esq.
MUNTZ, G. H. M., Esq.
NEUMANN, E., Esq.
NICOL, H., Esq.
NORTHCOTE, Rev. Dr.
PARKER, Jas., & Co.
POCOCK, C. J., Esq.
READER, Mr.
SHARPE, Samuel, Esq.
SNELGROVE, A. G., Esq.
STEVENS, Brothers, Messrs.
SWEET, H., Esq.
TAYLOR, R., Esq.
UNIVERSITY COLLEGE, London.
WELLES, C. T., Esq.

1865.—*Members who have promist.*

ADAM, Dr. A. Mercer.
CONSTABLE, A., Esq.
DAVIS, H., Esq.
FOGO, D. F. Laurie, Esq.
HYDE, J. J., Esq.
IRVINE, Wm., Esq.
PECK LIBRARY, Norwich County, U.S.
ROBERTS, Mr. R.
SCRIBNER, Messrs., New York.
SKEAT, Rev. W. W.
TOOLE, Very Rev. Canon.
WELFORD, Charles H., Esq.
WISCONSIN UNIVERSITY LIBRARY.

1865 & 1866.—*Members who have paid.*

BARWELL, Thomas, Esq.
BEAUMONT COLLEGE.
BINNS, Rev. W.
BOTTOMLEY, Edward, Esq.
BURRA, James S., Esq.
COX, Rev. Thomas.
CULLEY, M. T., Esq.
DICKSON, Frederick C., Esq.
FAUNTHORPE, Rev. J. P.
FISHWICK, Lieut. Col.
HARRIS, Mortimer, Esq.
HUNT, W. P., Esq.
JAMES, Col. Edward.
JOHNSON, Richard, Esq.
KENRICK, William, Esq.
LAIDLAY, A., Esq.
LEATHES, Frederick, Esq.
LISTER, John, Esq.
LLOYD, Ridgway, Esq.
LUPTON, F. M., Esq.
MARSHALL, John, Esq.
MURRAY, J. A. H., Esq.
NEW UNIVERSITY CLUB.
OXFORD, BALLIOL COLLEGE LIBRARY.
PARKER, Hon. A. X.
RAVEN, Rev. J. J.
REYNOLDS, Dr.
RIGG, Herbert, Esq.

ROWE, J. B., Esq.
ROCHDALE LIBRARY.
SIMMONS, Rev. Canon T. F.
SURTEES, Rev. Scott.
THORP, Wm., jun., Esq.
USHERWOOD, Rev. T. E.
WALKER, T. W., Esq.
WEBSTER, S. M., Esq.
ZUPITZA, Dr. Julius.

1865 & 1866.—*Members who have promist.*

ADAM, John, Esq.
ADAMSON, E., Esq.
ATKINSON, Rev. E., D.D.
BALTIMORE MERCANTILE LIBRARY.
BELL, Rev. W. R.
BLACKLEY, Rev. W. L.
BRIDGES, Charles, Esq.
CAMBRIDGE, St. Catherine's College.
CAMBRIDGE, St. John's College.
CINCINNATI Public and School Library.
COCKIN, J. G., Esq.
COLLIER, Rev. C.
COLTMAN, Rev. George.
COOK, J. W., Esq.
COMPTON, Rev. Lord Alwyne.
COXHEAD, A. C., Esq.
DEIGHTON, BELL, & Co., Messrs.
DENNY, H. G., Esq.
EGGINGTON, John, Esq.
ELY CATHEDRAL LIBRARY.
EVANSTON, Ill. North-West. Univ.
FERRIS, O. A., Esq.
FROMMAN, Herr, Jena.
GINSBURG, Dr. Chr. D.
GOODLET, John, Esq.
GORDON, George J. R., Esq.
GREGG, J. C., Esq.
HAILSTONE, Edward, Esq.
HARRIS, Frederick, Esq.
HARRISON, J. H., Esq.
HOLME, J. Wilson, Esq.
HOUGHTON, Right Hon. Lord.
JACKSON, John, Esq.
JONES, Rev. J., jun.
KINGSBURY, Rev. T. L.
LAWRENCE, A. C., Esq.
LEVANDER, H. C., Esq.
MACKLAREN, J. K., Esq.
MACMILLAN, Messrs., Cambridge.
MACKONOCHIE, Rev. A. H.
MARTINEAU, P. M., Esq.
MICKLETHWAITE, J. T., Esq.
MILL HILL SCHOOL.
MURRAY, Professor John C.
NEALE, James, Esq.
NEUMANN, Edward, Esq.
NICHOLL, G. W., Esq.
NICOL, H., Esq.
ODELL, A. J., Esq., New York.
ORMEROD, Henry M., Esq.
OXFORD AND CAMBRIDGE CLUB.
OXFORD UNIVERSITY COLLEGE.
PALMER, Rev. A. S.
PARKER, John Henry, Esq.
PARKER, James, Esq.
PEARSON, C. H., Esq.
PROCTER, Rev. F.
RAWLINS, John, Esq.
REA, Charles, Esq.
ROSE, Rev. W. F.
ROSS, Henry, Esq.
ROTHWELL, Charles, Esq.
ROWE, Rev. George.
ROYAL INSTITUTION.
SANDERS, Rev. S. J. W.
SAUNDERS, G. Symes, Esq., M.B.
STONYHURST COLLEGE.
SWEETING, Rev. W. D.
UTTOXETER LIBRARY.
VILES, Edward, Esq.
WESTHORP, C. Stirling, Esq.
WILCOCKS, Rev. H. P.
WILKS, Rev. T. G.
WILLIAMS and NORGATE, Messrs.
WINSTONE, B., Esq.
WOOD, Rev. J. S.
WOODLEY, Frank, Esq.
WOOLLCOMBE, Rev. W. W.
YOUNG, John, jun., Esq.

1866.—*Members who have paid.*

HAY, G. A., Esq.
MANCHESTER FREE LIBRARY.
OSCOTT, LIBRARY OF ST. MARY'S.

1866.—*Members who have promist.*

CAPARN, Rev. W. B.
FALCONER, Thomas, Esq.
PENNSYLVANIA HISTORICAL LIBR.
PORTER, Rd. F., Esq.
SIMONTON, J. W., Esq.
WELLES, C. T., Esq.

Income and Expenditure of the EARLY ENGLISH TEXT SOCIETY *for the Year ending December* 31, 1873.

RECEIPTS.

	£	s.	d.	£	s.	d.
To BALANCE from last year				17	6	9
To SUBSCRIPTIONS:	£	s.	d.			
Original Series	596	7	2			
Extra Series	312	11	9			
Reprints	62	11	0	971	9	11
To DONATION						
From J. M. Norman, Esq.				3	3	0
				£991	19	8

PAYMENTS.—

	£	s.	d.	£	s.	d.
BY PRINTING ACCOUNT.						
Original Series.						
No. 45. Gregory's Pastoral Care. Part I.	123	15	4			
„ 46. Legends of the Holy Rood	136	11	0			
„ 49. Old English Miscellany	149	4	6			
„ 50. Gregory's Pastoral Care. Part II.	111	4	9			
„ 51. St Juliana	50	14	6			
Reports, Circulars, &c. 1871 ...	27	17	10			
Proportion of ditto. 1872	9	17	10	609	5	9
Extra Series.						
XII. England in Henry VIII's Time ...	122	10	4			
XV. Crowley's Epigrams	82	11	7			
XVI. Chaucer's Astrolabe	60	9	3			
Balance of Report. 1870	5	9	7			
Proportion of Report, &c. 1872 ...	8	0	0	279	0	9
BY COPYING ACCOUNT.						
Extra Series	4	17	3			
Original Series	4	19	0	9	16	3
BY COMMISSION ACCOUNT.						
Paid Messrs. Trübner & Co.				44	11	0
BY SUNDRIES.						
Postage and Petty Expenses ...	11	12	2			
Books purchased	1	13	0			
Insurance on MS.	1	5	0	14	10	2
BY BALANCE.						
At Banker's	33	9	3			
In Petty Cash	1	6	6	34	15	9
				£991	19	8

We have examined this Account with the Books and Vouchers, and certify that it is correct.

WM. CUNNINGHAM GLEN, } AUDITORS.
REGINALD HANSON, M.A. }

HENRY B. WHEATLEY, TREASURER.

Early English Text Society.

ORIGINAL SERIES.

The Publications for 1864 (21*s.*) *are:—*

1. Early English Alliterative Poems, ab. 1360 A.D., ed. R. Morris. 16*s.*
2. Arthur, ab. 1440, ed. F. J. Furnivall. 4*s.*
3. Lauder on the Dewtie of Kyngis, &c., 1556, ed. F. Hall. 4*s.*
4. Sir Gawayne and the Green Knight, ab. 1360, ed. R. Morris. 10*s.*

The Publications for 1865 (21*s.*) *are:—*

5. Hume's Orthographie and Congruitie of the Britan Tongue, ab. 1617, ed. H. B. Wheatley. 4*s.*
6. Lancelot of the Laik, ab. 1500, ed. Rev. W. W. Skeat. 8*s.*
7. Genesis and Exodus, ab. 1250, ed. R. Morris. (*Reprinting.*)
8. Morte Arthure, ab. 1440, ed. E. Brock. 7*s.*
9. Thynne on Chaucer's Works, ab. 1598, ed. Dr Kingsley.
10. Merlin, ab. 1440, Part I., ed. H. B. Wheatley.
11. Lyndesay's Monarche, &c., 1552, Part I., ed. F. Hall.
12. The Wright's Chaste Wife, ab. 1462, ed. F. J. Furnivall. 1*s.*

The Publications for 1866, *out of print, are:—*

13. Seinte Marherete, 1200-1330, ed. Rev. O. Cockayne.
14. King Horn, Floris and Blancheflour, &c., ed. Rev. J. R. Lumby.
15. Political, Religious, and Love Poems, ed. F. J. Furnivall.
16. The Book of Quinte Essence, ab. 1460-70, ed. F. J. Furnivall.
17. Parallel Extracts from 29 MSS. of Piers the Plowman, ed. Rev. W. W. Skeat.
18. Hali Meidenhad, ab. 1200, ed. Rev. O. Cockayne.
19. Lyndesay's Monarche, &c., Part II., ed. F. Hall.
20. Hampole's English Prose Treatises, ed. Rev. G. G. Perry.
21. Merlin, Part II., ed. H. B. Wheatley.
22. Partenay or Lusignen, ed. Rev. W. W. Skeat.
23. Dan Michel's Ayenbite of Inwyt, 1340, ed. R. Morris.

The Publications for 1867 (*one guinea, less No.* 24, 25, 26, *out of print*) *are:—*

24. Hymns to the Virgin and Christ; the Parliament of Devils, &c., ab. 1430, ed. F. J. Furnivall. 3*s.*
25. The Stacions of Rome, the Pilgrims' Sea-voyage, with Clene Maydenhod, ed. F. J. Furnivall. 1*s.*
26. Religious Pieces in Prose and Verse, from R. Thornton's MS. (ab. 1440), ed. Rev. G. G. Perry. 2*s.*
27. Levins's Manipulus Vocabulorum, 1570, ed. H. B. Wheatley. 12*s.*
28. William's Vision of Piers the Plowman, 1362 A.D. Part I. The earliest or Vernon Text; Text A. Edited by Rev. W. W. Skeat. 6*s.*
29. Early English Homilies (ab. 1220-30 A.D.) from unique MSS. in the Lambeth and other Libraries. Part I. Edited by R. Morris. 7*s.*
30. Pierce the Plowman's Crede, ed. Rev. W. W. Skeat. 2*s.*

The Publications for 1868 (*one guinea*) *are:—*

31. Myrc's Duties of a Parish Priest, in Verse, ab. 1420 A.D., ed. E. Peacock. 4*s.*
32. The Babees Boke, Urbanitatis, the Bokes of Norture of John Russell and Hugh Rhodes, the Bokes of Keruyng, Curtasye, and Demeanour, &c., with some French and Latin Poems on like subjects, ed. from Harleian and other MSS. by F. J. Furnivall. 15*s.*
33. The Knight De La Tour Landry (from French of A.D. 1372), ab. 1440 A.D. A Father's Book for his Daughters, ed. from Harl. MS. 1764 and Caxton's version, by Thomas Wright. 8*s.*
34. Early English Homilies (before 1300 A.D.) from unique MSS. in the Lambeth and other Libraries. Part II. Edited by R. Morris. 8*s.*
35. Lyndesay's Works, Part III.: The Historie and Testament of Squyer Meldrum, ed. F. Hall. 2*s.*

The Publications for 1869 (*one guinea*) *are:—*

36. Merlin, Part III. Edited by H. B. Wheatley, Esq.; with an Essay on Arthurian Localities, by J. S. Stuart Glennie, Esq. 12*s.*
37. Lyndesay's Works, Part IV., containing Ane Satyre of the Three Estaits. Edited by F. Hall, Esq. 4*s.*
38. William's Vision of Piers the Plowman, Part II. Text B. Edited from the MSS. by the Rev. W. W. Skeat, M.A. 10*s.* 6*d.*
39. The Alliterative Romance of the Destruction of Troy, translated from Guido de Colonna. Edited by D. Donaldson, Esq., and the Rev. G. A. Panton. Part I. 10*s.* 6*d.*

The Publications for 1870 (*one guinea*) *are:—*

40. English Gilds, their Statutes and Customs, 1389 A.D. Edited by the late Toulmin Smith, Esq., and Miss Lucy Toulmin Smith, with a Preliminary Essay, in 5 parts, on 'The History and Development of Gilds, and the Origin of Trades-Unions,' by Dr Lujo Brentano. 21*s.*
41. William Lauder's Minor Poems. Edited by F. J. Furnivall, Esq. 3*s.*
42. Bernardus De Cura Rei Familiaris, with some Early Scottish Prophecies, &c. From a MS. KK. 1. 5, in the Cambridge University Library. Edited by J. R. Lumby, M.A. 2*s.*
43. Ratis Raving, and other Moral and Religious Pieces in Prose and Verse. Edited from the Camb. Univ. MS. KK. 1. 5, by J. R. Lumby, M.A. 3*s.*

The Publications for 1871 *are:—*

41. The Alliterative Romance of Joseph of Arimathie, or The Holy Grail: a fragment from the Vernon MS.; with Wynkyn de Worde's and Pynson's (A.D. 1520 and 1520) Lives of Joseph; edited by the Rev. W. W. Skeat, M.A. 5*s*.
45. King Alfred's West-Saxon Version of Gregory's Pastoral Care, edited from 2 MSS., with an English translation, by Henry Sweet, Esq., of Balliol College, Oxford. Part I. 10*s*.
46. Legends of the Holy Rood, Symbols of the Passion and Cross. Poems in Old English of the 11th, 14th, and 15th centuries. Edited from MSS. by Rev. R. Morris, LL.D. 10*s*.
47. Lyndesay's Works, Part V., containing his Minor Poems, edited by James A. H. Murray, Esq., with a critical Essay by Professor Nichol of Glasgow. 3*s*.
48. The Times' Whistle, and other Poems, by R. C., 1616; edited by J. M. Cowper, Esq. 6*s*.

The Publications for 1872 *are:—*

49. An Old English Miscellany, containing a Bestiary, Kentish Sermons, Proverbs of Alfred, Religious Poems of the 13th century, edited from the MSS. by the Rev. R. Morris, LL.D. 10*s*.
50. King Alfred's West-Saxon Version of Gregory's Pastoral Care, edited from 2 MSS., with an English translation, by Henry Sweet, Esq., Balliol College, Oxford. Part II. 10*s*.
51. The Life of St Juliana, 2 versions, with translations; edited from the MSS. by the Rev. T. O. Cockayne and Mr. Brock. 2*s*.
52. Palladius on Husbondrie, from the unique MS., ab. 1420 A.D., ed. Rev. B. Lodge. Part I. 10*s*.

The Publications for 1873 *will include:—*

Old English Homilies, Series II.; Piers Plowman's Vision, Text C; Palladius on Husbondrie, Part II.; The Gest Historiale of the Destruction of Troy, Part II.; and perhaps The Lay Folk's Mass-Book, and Merlin, Part IV.

EXTRA SERIES.

The Publications for 1867 *are:—*

I. William of Palerne; or, William and the Werwolf. Re-edited from the unique MS. in King's College, Cambridge, by the Rev. W. W. Skeat, M.A. 13*s*.
II. Early English Pronunciation, with especial reference to Shakspere and Chaucer, by A. J. Ellis, F.R.S. Part I. 10*s*.

The Publications for 1868 *are:—*

III. Caxton's Book of Curtesye, in 3 Versions: 1, from the unique print in the Camb. Univ. Libr.; 2, the Oriel MS. 79; 3, the Balliol MS. 354. Ed. by F. J. Furnivall, Esq., M.A. 5*s*.
IV. Havelok the Dane. Re-edited from the unique MS. by the Rev. W. W. Skeat, M.A., with the sanction and aid of the original editor, Sir Frederic Madden. 10*s*.
V. Chaucer's Boethius. Edited from the two best MSS. by R. Morris, LL.D. 12*s*.
VI. Chevelere Assigne. Re-edited from the unique MS. by H. H. Gibbs, Esq. 3*s*.

The Publications for 1869 *are:—*

VII. Early English Pronunciation, with especial reference to Shakspere and Chaucer, by A. J. Ellis, F.R.S. Part II. 10*s*.
VIII. Queene Elizabethes Achademy, a Book of Precedence, &c. Edited by F. J. Furnivall, Esq., with Essays on early Italian and German Books of Courtesy, by W. M. Rossetti, Esq., and E. Oswald, Esq. 13*s*.
IX. Awdeley's Fraternitye of Vacabondes, Harman's Caveat, &c. Edited by E. Viles, Esq., and F. J. Furnivall, Esq. 7*s*. 6*d*.

The Publications for 1870 *are:—*

X. Andrew Boorde's Introduction of Knowledge, 1547, and Dyetary of Helth, 1542; with Barnes in the Defence of the Berde, 1542-3. Edited, with a Life of BOORDE, and an account of his Works, by F. J. Furnivall, M.A. 18*s*.
XI. Barbour's Bruce, Part I. Edited from the MSS. and early printed editions, by the Rev. W. W. Skeat, M.A. 12*s*.

The Publications for 1871 *are:—*

XII. England in Henry VIII.'s Time: a Dialogue between Cardinal Pole and Lupset, mainly on the Condition of England, written by Thomas Starkey, Chaplain to Henry VIII. Edited by J. M. Cowper, Esq. Part II. 12*s*. (Part I., *Starkey's Life and Letters*, is in preparation.)
XIII. A Supplycacyon of the Beggers, by Simon Fish, 1528-9 A.D., edited by F. J. Furnivall, M.A.; with A Supplication to our Moste Soueraigne Lorde; A Supplication of the Poore Commons; and The Decaye of England by the Great Multitude of Sheep, edited by J. M. Cowper, Esq. 6*s*.
XIV. Early English Pronunciation, with especial reference to Shakspere and Chaucer, by A. J. Ellis, Esq., F.R.S. Part III. 10*s*.

The Publications for 1872 *are:—*

XV. Robert Crowley's Thirty-one Epigrams, Voyce of The Last Trumpet, Way to Wealth, &c., 1550-1 A.D., edited by J. M. Cowper, Esq. 12*s*.
XVI. Chaucer's Treatise on the Astrolabe, 1391 A.D. Ed. from MSS. by Rev. W. Skeat, M.A. 10*s*.
XVII. The Complaynt of Scotlande, 1549 A.D., with an Appendix of four Contemporary English Tracts, edited by J. A. H. Murray, Esq. Part I. 10*s*.

The Publications for 1873 *will be:—*

The Complaynt of Scotlande, Part II, 9*s*.; Barbour's Bruce, Part II; Oure Ladyes Myroure, 1530.

The Chaucer Society.

Editor in Chief:—F. J. Furnivall, Esq., 3, St George's Square, Primrose Hill, N.W.
Hon. Sec.:—A. G. Snelgrove, Esq., London Hospital, London, E.

To do honour to Chaucer, and to let the lovers and students of him see how far the best unprinted Manuscripts of his works differ from the printed texts, this Society is founded. There are many questions of metre, pronunciation, orthography, and etymology yet to be settled, for which more prints of Manuscripts are wanted, and it is hardly too much to say that every line of Chaucer contains points that need reconsideration. The founder's proposal is to begin with *The Canterbury Tales*, and give of them (in parallel columns in Royal 4to) six of the best unprinted Manuscripts known. Inasmuch also as the parallel arrangement will necessitate the alteration of the places of certain tales in some of the MSS, a print of each MS will be issued separately, and will follow the order of its original. The first six MSS to be printed are the Ellesmere (by leave of the Earl of Ellesmere); the Hengwrt (by leave of W. W. E. Wynne, Esq.); the Cambridge Univ. Libr., MS Gg. 4. 27; the Corpus, Oxford; the Petworth (by leave of Lord Leconfield); and the Lansdowne 851 (Brit. Mus.).

Of Chaucer's Minor Poems,—the MSS of which are generally later than the best MSS of the Canterbury Tales,—all, or nearly all, the MSS will be printed, so as to secure all the existing evidence for the true text.

To secure the fidelity and uniform treatment of the texts, Mr F. J. Furnivall will read all with their MSS.

The Society's publications are issued in two Series, of which the first contains the different texts of Chaucer's works; and the Second, such originals of, and essays on these as can be procured, with other illustrative treatises, and Supplementary Tales.

The Society's issue for **1868**, in the **First Series**, is,

I. The Prologue and Knight's Tale, of the Canterbury Tales, in 6 parallel Texts (from the 6 MSS named below), together with Tables, showing the Groups of the Tales, and their varying order in 38 MSS of the Tales, and in 5 old printed editions, and also Specimens from several MSS of the "Moveable Prologues" of the Canterbury Tales,—The Shipman's Prologue, and Franklin's Prologue,—when moved from their right places, and of the Substitutes for them. (The Six-Text, Part I.).

II. The Prologue and Knight's Tale from the Ellesmere MS.
III. " " " " " " " Hengwrt " 154
IV. " " " " " " " Cambridge " Gg. 4. 27
V. " " " " " " " Corpus " Oxford
VI. " " " " " " " Petworth "
VII. " " " " " " " Lansdowne " 851

(separate issues of the Texts forming Part I of the Six-Text edition.)

The issue for **1869**, in the **First Series**, is,

VIII. The Miller's, Reeve's, and Cook's Tales: Ellesmere MS.
IX. " " " " " " Hengwrt "
X. " " " " " " Cambridge "
XI. " " " " " " Corpus "
XII. " " " " " " Petworth "
XIII. " " " " " " Lansdowne "

} with an Appendix of "Gamelyn" from six MSS.

(separate issues of the Texts forming the Six-Text, Part II, No. XIV.)

The issue for **1870**, in the **First Series**, is,

XIV. The Miller's, Reeve's, and Cook's Tales, with an Appendix of the Spurious Tale of Gamelyn, in 6 parallel Texts. (Six-Text, Part II.)

The issue for **1871**, in the **First Series**, is,

XV. The Man of Law's, Shipman's, and Prioress's Tales, with Chaucer's own Tale of Sir Thopas, in 6 parallel Texts from the MSS above named, and 10 coloured drawings of Tellers of Tales, after the originals in the Ellesmere MS.
XVI. The Man of Law's Tale, from the Ellesmere MS.
XVII. „ „ „ „ „ „ „ Cambridge MS.
XVIII. „ „ „ „ „ „ „ Corpus MS.
XIX. The Shipman's, Prioress's, and Man of Law's Tales, from the Petworth MS.
XX. The Man of Law's Tale, from the Lansdowne MS.
(each with woodcuts of fourteen drawings of Tellers of Tales in the Ellesmere MS.)
XXI. A Parallel-Text edition of Chaucer's Minor Poems, Part I:—'The Dethe of Blaunche the Duchesse,' from Thynne's ed. of 1532, the Fairfax MS 16, and Tanner MS 346; 'the Compleynt to Pite,' 'the Parlament of Foules,' and 'the Compleynt of Mars,' each from six MSS.
XXII. Supplementary Parallel-Texts of Chaucer's Minor Poems, Part I, containing 'The Parlament of Foules,' from three MSS.
XXIII. Odd Texts of Chaucer's Minor Poems, Part I, containing 1. two MS fragments of 'The Parlament of Foules;' 2. the two differing versions of 'The Prologue to the Legende of Good Women,' arranged so as to show their differences; 3. an Appendix of Poems attributed to Chaucer, I. 'The Balade of Pitee by Chauciers;' II. 'The Cronycle made by Chaucer,' both from MSS written by Shirley, Chaucer's contemporary.
XXIV. A One-Text Print of Chaucer's Minor Poems, being the best Text from the Parallel-Text Edition, Part I, containing, I. The Dethe of Blaunche the Duchesse, II. The Compleynt to Pite, III. The Parlament of Foules, IV. The Compleynt of Mars, V. The ABC, with its original from De DeGuileville's *Pèlerinage de la Vie humaine* (edited from the best Paris MSS by M. Paul Meyer).

The issue for **1872**, in the **First Series**, is,

XXV. Chaucer's Tale of Melibe, the Monk's, Nun's Priest's, Doctor's, Pardoner's, Wife of Bath's, Friar's, and Summoner's Tales, in 6 parallel Texts from the MSS above named, with the remaining 13 coloured drawings of Tellers of Tales, after the originals in the Ellesmere MS, and with Specimens of the Variations of 30 MSS in the Doctor-Pardoner Link. (6-Text, Pt IV.)
XXVI. The Wife's, Friar's, and Summoner's Tales, from the Ellesmere MS, with 9 woodcuts of Tale-Tellers. (Part IV.)
XXVII. The Wife's, Friar's, Summoner's, Monk's, and Nun's Priest's Tales, from the Hengwrt MS, with 23 woodcuts of the Tellers of the Tales. (Part III.)
XXVIII. The Wife's, Friar's, and Summoner's Tales, from the Cambridge MS, with 9 woodcuts of Tale-Tellers. (Part IV.)
XXIX. A Treatise on the Astrolabe, addressed to his son Lowys, in 1391 A.D., by Geoffrey Chaucer, edited by the Rev. Walter W. Skeat, M.A.

The issue for **1873**, in the **First Series**, is,

XXX. The Six-Text Canterbury Tales, Part V, containing the Clerk's and Merchant's Tales.

The issue for **1874**, in the **First Series** (ready in Feb. 1873), is,

XXXI. The Six-Text, Part VI, containing the Squire's and Franklin's Tales.
XXXII to XXXVII. Large Parts of the separate issues of the Six MSS.

The issue for **1875**, in the **First Series** (ready when £100 is paid), is,

XXXVIII. The Six-Text, Part VII, the Second Nun's, Canon's-Yeoman's, and Manciple's Tales, with the Blank-Parson Link.

XXXIX to XLIV. Large Parts of the separate issues of the Six MSS, bringing all up to the Parson's Tale.

XLV. A detailed Comparison of the *Troylus and Cryseyde* with Boccaccio's *Filostrato*, with a Translation of all Passages used by Chaucer, and an Abstract of the Parts not used, by W. Michael Rossetti, Esq., and with a print of the *Troylus* from the Harleian MS 3943. Part I.

XLVI. An alphabetical list of Chaucer's rymes in the Canterbury Tales, as shown by the Ellesmere MS.

Of the **Second Series**, the issue for **1868** is,

1. Early English Pronunciation, with especial reference to Shakspere and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part I. This work includes an amalgamation of Prof. F. J. Child's two excellent and exhaustive Papers on the use of the final *-e* by Chaucer (in T. Wright's ed. of *The Canterbury Tales*) and by Gower (in Dr Pauli's ed. of the *Confessio Amantis*).

2. Essays on Chaucer, his Words and Works, Part I.: 1. Prof. Ebert's Review of Sandras's *Etude sur Chaucer*, translated by J. W. van Rees Hoets, M.A.; 2. A 13th-century Latin Treatise on the *Chilindre* (of the *Shipman's Tale*), edited by Mr E. Brock.

3. A Temporary Preface to the Society's Six-Text edition of Chaucer's Canterbury Tales, Part I, attempting to show the right Order of the Tales, and the Days and Stages of the Pilgrimage, &c. &c., by F. J. Furnivall, Esq., M.A.

Of the **Second Series**, the issue for **1869** is,

4. Early English Pronunciation, with especial reference to Shakspere and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part II.

Of the **Second Series**, the issue for **1870** is,

5. Early English Pronunciation, with especial reference to Shakspere and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part III.

Of the **Second Series**, the issue for **1871** is,

6. Trial-Forewords to my Parallel-Text edition of Chaucer's Minor Poems for the Chaucer Society (with a try to set Chaucer's Works in their right order of Time), by Fredk. J. Furnivall. Part I. (This Part brings-out, for the first time, Chaucer's long early but hopeless love.)

Of the **Second Series**, the issue for **1872** is,

7. Originals and Analogues of some of Chaucer's Canterbury Tales, Part I. 1. The original of the Man of Law's Tale of Constance, from the French Chronicle of Nicholas Trivet, Arundel MS 56, ab. 1340 A.D., collated with the later copy, ab. 1400, in the National Library at Stockholm; copied and edited, with a translation, by Mr Edmund Brock. 2. The Tale of "Merelaus the Emperor," from the Early-English version of the *Gesta Romanorum* in Harl. MS 7333; and 3. Part of Matthew Paris's *Vita Offæ Primi*, both stories illustrating incidents in the Man of Law's Tale. 4. Two French Fabliaux like the Reeve's Tale. 5. Two Latin Stories like the Friar's Tale.

Of the **Second Series**, the issue for **1873** is,

8. Albertano of Brescia's *Liber Consilii et Consolationis*, A.D. 1246 (the Latin source of the French original of Chaucer's *Melibe*), edited from the MSS, by Dr Thor Sundby.

Of the **Second Series**, the issue for **1874** is,

9. Essays on Chaucer, his Words and Works, Part II.: 3. John of Hoveden's *Practica Chilindri*, edited from the MS, with a translation, by Mr E. Brock. 4. Chaucer's use of the final *-e*, by Joseph Payne, Esq. 5. Mrs E. Barrett-Browning on Chaucer: being those parts of her review of the *Book of the Poets*, 1842, which relate to him; here reprinted by leave of Mr Robert Browning. 6. Professor Bernhard Ten-Brink's critical edition of Chaucer's *Complcynte to Pite*.

Of the **Second Series**, the issue for **1875** is,

10. Originals and Analogues of Chaucer's Canterbury Tales, Part II. 6. Alphonsus of Lincoln, a Story like the *Prioress's Tale.* 7. How Reynard caught Chanticleer, the source of the *Nun's-Priest's Tale.* 8. Two Italian Stories, and a Latin one, like the *Pardoner's Tale.* 9. The Tale of the Priest's Bladder, a story like the *Summoner's Tale*, being 'Li dis de le Vescie a Prestre,' par Jakes de Basiw. 10. Petrarch's Latin Tale of Griseldis (with Boccaccio's Story from which it was re-told), the original of the *Clerk's Tale.* 11. Five Versions of a Pear-tree Story like that in the *Merchant's Tale.* 12. Four Versions of The Life of Saint Cecilia, the original of the *Second Nun's Tale.*

Among the Texts preparing are:—

Supplementary Canterbury Tales: 1. The Tale of Beryn, with a Prologue of the merry Adventure of the Pardoner with a Tapster at Canterbury, re-edited from the Duke of Northumberland's unique MS, by Fredk. J. Furnivall. (The text is all printed.) [*In the Press.*

Prof. Bernhard Ten-Brink's "Chaucer: Studies on the History of his Developement, and the Chronology of his Writings," Part I, translated by Miss Ottilie Blind, and revised by the author.

The Household book of Isabella, wife of Prince Lionel, third son of Edward III, in which the name of GEOFFREY CHAUCER first occurs; edited from the unique MS in the British Museum, by Edward A. Bond, Esq., Keeper of the MSS.

Essays on Chaucer, Part III. Chaucer's Squire's Tale not borrowed from the French Romance of *Cleomadès;* by Henry Nicol, Esq.

For 1876, Part VIII of the Six-Text edition, containing the Parson's Tale, and completing the *Canterbury Tales*, is copied for the First Series. For the Second Series, 'A detailed Comparison of Chaucer's *Knight's Tale* with the *Teseide* of Boccaccio,' by HENRY WARD, Esq., of the MS Department of the British Museum, is preparing.

The fourth and concluding Part of Mr A. J. Ellis's great work on *Early English Pronunciation* may be expected in 1874 or 1875.

The third French work will be either Guillaume de Machault's *Remède de Fortune* and *Dit de la Fontaine Amoureuse* (to compare with Chaucer's *Dethe of Blaunche the Duchesse*), or Jean de Meun's *Livre de Melibée et de Prudence* (from Albertano of Brescia's *Liber Consolationis*, A.D. 1246), or Guillaume de Machault's *Dit dit Lyon*, the possible original of Chaucer's lost *Book of the Leo*, edited from the MSS, for the first time, by Monsieur PAUL MEYER. This will be followed by such originals of Chaucer's other works as are known, but are not of easy access to subscribers.

Messrs Trübner & Co., of 60, Paternoster Row, London, E.C., are the Society's publishers, Messrs Childs its printers, and the Alliance Bank, Bartholomew Lane, London, E.C., its bankers. The yearly subscription is two guineas, due on every 1st January, beginning with Jan. 1, 1868. *More Members are wanted. All the Society's Publications can still be had.*

Prof. Child, of Harvard College, Cambridge, Massachusetts, is the Society's Honorary Secretary for America. Members' names and subscriptions may be sent to the Publishers, or to the Honorary Secretary,

A. G. SNELGROVE, Esq.,
London Hospital, London, E.

An effort is now being made by Mr Furnivall to found a **Lydgate and Occleve Society**, to print the works of these two authors. Subscription, 1 guinea a year (or £2 12*s.* 6*d.* for large-papers).

The Ballad Society

was establisht, on the completion of the print of the Percy Folio MS, to reprint the known collections of Ballads, like the Roxburghe, Bagford, Rawlinson, Douce, &c., and to print Ballads from MSS, and books illustrating Ballad-History. The Ballad Society books are printed in demy 8vo, like those of the Early English Text Society, and the Percy Folio (but on toned paper for the sake of the Woodcuts), and also in super-royal 8vo, on Whatman's eighty-shilling ribbed paper. The subscription for the demy 8vos is *One Guinea* a year; that for the royal ribbed papers *Three Guineas*. The subscriptions date from January 1, 1868. The Society's books are not on sale separately to the public. The Society's printers are Messrs TAYLOR and Co., 10, Little Queen Street, Lincoln's Inn Fields, London, W.C.

More Members and Local Secretaries are wanted.

Subscriptions should be paid either to the account of *The Ballad Society* at the Alliance Bank, Bartholomew Lane, London, E.C., or (by Post Office Order, payable at the Chief Office, E.C.) to—

ARTHUR G. SNELGROVE, ESQ.,
London Hospital, London, E.

No. 1. **Ballads and Poems from Manuscripts. Vol. I, Part 1,** on the Condition of England in the Reigns of Henry VIII. and Edw. VI. (including the State of the Clergy, Monks, and Friars) contains (besides a long Introduction) the following poems, &c.: Now a Dayes, ab. 1520 A.D.; Vox Populi Vox Dei, A.D. 1547-8; The Ruyn' of a Ream'; The Image of Ypocresye, A.D. 1533; Against the Blaspheming English Lutherans and the Poisonous Dragon Luther; The Spoiling of the Abbeys; The Overthrowe of the Abbeys, a Tale of Robin Hoode; De Monasteriis Dirutis. Edited by F. J. FURNIVALL, M.A. 1868.

No. 2. **Ballads from Manuscripts. Vol. I, Part 2,** is in the Press, and will contain Ballads on Wolsey, Anne Boleyn, Somerset, Lady Jane Grey, &c., with an Index and Glossary, by J. H. Backhouse, Esq., and Forewords to the whole Volume. Edited by F. J. FURNIVALL, M.A. 1872.

No. 3. **Ballads from Manuscripts. Volume II, Part 1; The Poore Mans Pittance,** by RICHARD WILLIAMS, contayninge three severall subiects:—(1.) The firste, the fall and complaynte of Anthonie Babington, whoe, with others, weare executed for highe treason in the feildes nere lyncolns Inne, in the yeare of our lorde—1586. (2.) The seconde contaynes the life and Deathe of Roberte, lorde Deverox, Earle of Essex: whoe was beheaded in the towre of london on ashwensdaye mornynge, *Anno*—1601. (3.) The laste, Intituled "acclamatio patrie," contayninge the horrib[l]e treason that weare pretended agaynste your Maiestie, to be donne on the parliament howse The seconde [third] yeare of your Maiestis

Raygne [1605]. Edited by F. J. FURNIVALL, M.A. 1868. (*The Introductions, by W. R. Morfill, Esq., M.A., of Oriel Coll., Oxford, and the Index, will be issued shortly.*)

No. 4. **The Roxburghe Ballads, Part I**, with short Notes by W. CHAPPELL, Esq., and copies of the original Woodcuts by Mr RUDOLF BLIND and Mr W. H. HOOPER. 1869.

No. 5. **The Roxburghe Ballads, Part II**, with facsimile Woodcuts, and with Notes by W. CHAPPELL, Esq. 1870.

No. 6. **The Roxburghe Ballads, Part III** (completing Vol. I), with facsimile Woodcuts, and with Notes and an Introduction, giving a full Account of the Roxburghe and the other great Ballad Collections, by W. CHAPPELL, Esq. 1871.

No. 7. **Captain Cox, his Ballads and Books**, or, ROBERT LANEHAM'S Letter: Whearin part of the entertainment untoo the Queenz Majesty at Killingworth Castl, in Warwik Sheer in this Soomerz Progress .1575. is signified; from a freend officer attendant in the Court, unto hiz freend, a Citizen and Merchaunt of London. Re-edited, with accounts of all Captain Cox's accessible Books and Ballads, and a comparison of them with those in the *Complaynt of Scotlande*, 1549 A.D., by F. J. FURNIVALL, M.A. 1871.

In Preparation, all the Ballads having been copied.

The Roxburghe Ballads. With short Notes by W. CHAPPELL, Esq. Part IV (*beginning Vol. II*), for 1872; and Parts V and VI, for 1873.

The Civil War and Protectorate Ballads. Edited by E. F. RIMBAULT, Esq., Mus. Doc.

Ballads from Manuscripts. Vol. II, Part 2, containing Ballads on Queen Elizabeth, Essex, Campion, Drake, etc. Edited by W. R. MORFILL, Esq., M.A., Oxford.

JOHN CHILDS AND SON, PRINTERS.

Old English Homilies.

Agents for the sale of the Early English Text Society's Publications.

BERLIN: Asher & Co., Unter den Linden, 20.

NEW YORK: C. Scribner & Co.

PHILADELPHIA: J. B. Lippincott & Co.

hamben. Iertin mittat usio paul ȝ uē sug ecclam. inq pax
uera under dū pallio ꝑ recdut. et pacs oslm dat. Jerstin ilcdpes
god of sahcnelle. ȝ bircoued holie chirche her bilestille men inne
bed sehte. henne ꝑt eilef properinge minegeð. zef he calue un
derstonded tocne of sehcnelle. ꝑt melle col. ȝ he folc serue. ȝ her
mide bircoued ꝑ ure driȝten us ȝurcth he holie loc ꝑð bilestille men
maked sehte. herfore chirche haued he tocninge of hethphage
henne he ꝓcssion ut god of iertin. zefc henne it in cumed. Hume
se henne ge me gif ure ꝓcssion bi maked afc ure helendes
ꝓcssion. On hil ꝓcssion ferde sume biuoren him ȝ maked hil
ene to yard iertin. ȝ sume briggeden he alle in mid here clodes. ȝ
sume mid boges he hie breken of he trepes. Uo he he pere maheden
biuoren him. bien folkes lochcapes. bilhopes ȝ ꝑstes. he mid here
ꝑse lore riden. ȝ maked godes pere in comannes hecate. Uo he brig
geden he alle mid here clodes. ben ho he fulled he folc mid faire
fabulne of here peldede. Uo he briggeden he alle mid he brokene
boges. ben ho he leren he folc to understonden god noht mid
peldede ac mid ꝑse spechc. ho he afc hi comen ben ho he here lif
alse here lordcapes hem lered. ho he bilides peren on his ruhe
half. ben ho he clene lif leden to quemende gude noht for here
poede. ho he on his luftond comen ben ho he clenliche liuen

Leaf 69. MS. 14. 52. Trin Coll. Cambr.

Photolith.d by Cooke & Fotheringham. 1A Frances St Westminster

Old English Homilies

of the

Twelfth Century.

FROM THE UNIQUE MS. B. 14. 52. IN THE LIBRARY OF TRINITY COLLEGE, CAMBRIDGE.

EDITED,

WITH INTRODUCTION, TRANSLATION, AND NOTES,

BY THE

REV. R. MORRIS, LL.D.,

Author of 'Historical Outlines of English Accidence,'
Editor of Hampole's 'Pricke of Conscience,' 'Early English Alliterative Poems,'
'The Story of Genesis and Exodus,' 'The Ayenbite of Inwyt,'
'Legends of the Holy Rood,' 'Old English Miscellany,'
etc. etc.;
Member of the Council of the Philological and Early English Text Societies.

SECOND SERIES.

WITH THREE THIRTEENTH-CENTURY HYMNS
from MS. 54 D. 4. 14 in Corpus Christi College, Oxford,
and a Photolithograph and Transliteration of the Music of two of them.

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,

BY N. TRÜBNER & CO., 57 & 59, LUDGATE HILL, E.C.

MDCCCLXXIII.

LECTORI.

Abdita quæ tenebrans monumenta recondidit Ætas
Ætas nunc tandem clara retexit ea
Quæ licet am sanctum non sint referentia cultum
Temporis id nævus simplicitasque fuit
Sylibes quæ sint sapida insipidumque recuses
Ipsa vetustatis gratia dulcis erit.

53

OXFORD:

BY T. COMBE, M.A., E. B. GARDNER, E. PICKARD HALL, AND J. H. STACY,
PRINTERS TO THE UNIVERSITY.

PREFACE.

THE Homilies in the present volume are transcribed from the unique MS. B. 14. 52, in the library of Trinity College, Cambridge. My attention was first directed to this interesting collection of discourses by the two extracts printed by Mr. Thomas Wright in "Reliquiæ Antiquæ," which Mätzner has reprinted in the second part of his "Altenglische Sprachproben," correcting, as we might expect, some of the most obvious of Mr. Wright's literal mistakes. There are, however, two important errors, *wetiden* for *wenden*, and *tunge* for *muge*, which the German critic has left unaltered.

In one passage Mätzner has taken an unwarrantable liberty with the language of the manuscript, by substituting a reading of his own, and making an alteration to support it. On p. 159, l. 4 of Homily XXVII, the phrase '*he hes fette hom*' occurs, which is equivalent to '*he hire fette hom*' (see p. 165, l. 12 from bottom)—i. e. *he* [Christ] fetched or brought *her* [Mary] home. Mätzner, not knowing the form *hes*=her (cp. *his* in "Ayenbite"), substitutes *wes* for it, and changes the preterite *fette* to the passive participle *fet*, and is obliged to explain *he* by *she*! *Hes*=her is one of the peculiarities of the "Moral Ode," and occurs no less than *four* times on p. 221.

I have not added a glossary to these Homilies, because it is my intention when the Third Series is printed to add a glossary to the whole collection. Most of the words will be found in Stratmann's useful "Old English Dictionary," which has already reached a second edition. The photolithograph, by Messrs. Cooke and Fotheringham, of a page of the MS., shows the character of the writing. The six lines of Latin verse on the back of the title-page are in a very late hand, and are addressed to the reader by a former possessor of the manuscript, who signs himself "W. L." or "W. P."

My best thanks are due to the authorities of Trinity College, Cambridge, for the long loan of the MS., and to Mr. Aldis Wright for the trouble he was at to place it safely in my hands. I must also express my thanks to my kind friend Mr. Skeat for many valuable suggestions while the work was passing through the press.

In the Appendix will be found three thirteenth-century Hymns, from a MS. in Corpus Christi College, Oxford, to which M. Paul Meyer first called our attention. A photolithograph (by H. W. Taunt) of the music to the first and second of these hymns, in two parts, has been given, together with two transcriptions of it into modern notation; the one by a professed musician, Dr. E. F. Rimbault, and the other by the well-known authority on Early English pronunciation, Mr. A. J. Ellis. To both these gentlemen I am greatly indebted for their help. On the differences between them my readers must decide for themselves if they can.

RICHARD MORRIS.

KING'S COLLEGE, LONDON,
April 1873.

INTRODUCTION.

I.

PROOFS OF TRANSCRIPTION AND MODERNISATION.

In the First Series of Old English Homilies I proved conclusively that many of the treatises from the Lambeth MS. were transliterated and modernised copies of older compositions. I was first led to perceive this by certain orthographical peculiarities which I pointed out in the Preface to Part I. I have not been able to find any such indications of transcription in the present series, and therefore cannot prove so clearly that any of these Homilies are copies of older versions. But the fact that five Homilies (IV, XXV, XXVI, XXX, XXXII) in this series are also found in the Lambeth MS. affords some ground for believing that at least these, if not many other Homilies of this series, are transcripts. I have already said[1] that it is probable that all the numerous versions of the Moral Ode are transcribed from some late tenth- or early eleventh-century version. As this poem occurs in the Trinity as well as in the Lambeth MS., the points of difference between the two versions enable us, as might be expected, to throw some light upon this point. We must, for the present, leave out of sight the dialectical peculiarities of the Trinity MS., and simply bear in mind that the original copy from which all the versions of the Moral Ode were transcribed was in the West-Saxon or Southern dialect.[2] But the

[1] Preface to First Series of Old English Homilies.

[2] The Moral Ode being a ryming poem might seem to negative any such assertion of the original being as early as the tenth century; but, however scarce ryme was at this period, it was not wholly unknown.

scribe of the Trinity MS. has removed very many of the original dialectical peculiarities,[1] and substituted others of his own for them. In addition to this the prose treatises show that the grammatical forms and structure employed in the Trinity MS. are much simpler than those of the Southern versions: so that any very *old* forms that occur in the Moral Ode, as printed in this volume, but which are wanting in the other copies, may be considered as due to the scribe's inadvertency, who in copying would now and then forget he was modernising, and so set down the forms he found in his original copy. In the prose treatises there are only a few traces of this in (1) the employment of *si* subj. of *is*—"a *hapax legomenon*" (p. 9); (2) *ther, there*, gen. plur. of the article (p. 129); (3) gen. plur. in *-e*, in *louerde* (p. 121), &c. In the Moral Ode, however, we have what I take to be a very *evident* mark of transcription, and of inadvertency on the part of the copyist. It was pointed out in the First Series that the older *se þe* was altered (or modernised) to *þe þe*.[2] Now this form *þe þe* is very common in the Moral Ode of the Trinity and Lambeth MSS.; but while the older form *se þe* is carefully excluded from the latter and *older* MS., it occurs several times in the former and *later* one. And it is also remarkable that while the *ordinary* form of the definite article (for all genders) is *the* throughout the prose Homilies and the Ode in the Trinity MS., yet some few instances of *se* occur in the Ode instead of *þe*. Cp.—

'*Se* þe[3] her doð ani god for to habben godes ore.' l. 53.

'*Se* þe[4] aihte wil holde wel þe hwile hes muge wealden.' l. 55.

'*Se* þe[5] mast doð nu to gode and *se*[6] last to lothe.' l. 61. See l. 67.

'*Se* [þe][7] doð his wille mast he sal habbe werest mede.' l. 221.

[1] The Lambeth MS. is older than the Trinity MS., and has far more archaic forms. The Moral Ode in Jesus Coll. MS. (printed in An Old English Miscellany, p. 58) is much later (about 1246–50)

[2] Cp. 'Eft *se* þe dælð ælmyssan for his drihtnes lufan *se* behyt his goldhord,' &c. (Old English Homilies, First Series, p. 300). 'Eft *þe þe* deleð elmessan for his drihtnes luuan: *þe* behut his goldhord,' &c. (Ib. p. 109). The alteration of *se þe* to *þe þe* took place when *se* and *seo* became *þe* and *þeo*. For *þe þe* we also find *þe þat*, *he that*. Lazamon has no examples of *þe þe*, which evidently marks an *earlier* period.

[3] Lambeth MS. *þo þe*; Egerton MS. *þe þe*; Jesus Coll. MS. (l. 54) *he þat*.

[4] Lamb. *þe þet*; Egerton *þe þe*; Jesus *þe þat* (l. 56).

[5] Lamb. *þo þe*; Egerton *þe þe*; Jesus *þe þat* (l. 62).

[6] Lamb. *þe*; Egerton *þe þe*; Jesus *te þe*.

[7] Lamb. *þe þe*; Egerton (l. 219) *þe ðe*; Jesus *þe þat*.

'And *se* þe[1] more ne mai don mid gode iþanke.' l. 69.

'*Se* þe[2] last wot he seiȝ ofte mast *se*[3] þit [= þe hit] al wot is stille.' l. 112.

'*Se*[4] man þe[5] nafre nele don god ne nafre god lif lade.' l. 123.

'Þar is *se*[6] loȝe Sathanas and belzebub *se*[6] ealde.' l. 287.

'Þar me [sal] drihte self iseien swo *se*[7] is mid iwisse.' l. 379.

In the Kentish dialect *se* and (*si* = *seo*) were retained as late as the thirteenth century (see An Old English Miscellany, p. xv), but not in other Southern dialects, and certainly not in the Midland variety spoken by the scribe of the Trinity MS. I therefore look upon the presence of *se* þe as evident proof of transcription.

II.

POPULAR ETYMOLOGY AND QUAINT TEACHING.

The Homilies in this volume are much more complete than those printed from the Lambeth MS. in Old English Homilies, First Series. None of them, however, seem to be copied, as some of the Lambeth Homilies are, from Ælfric's treatises. Most of them, perhaps, were originally translated from Latin Homilies, though some few have the appearance of original compositions, especially those that furnish us with specimens of popular etymology. Thus, on p. 25 we read that we call God '*fader* for þat he us *feide* (put together, joined) here,' or because 'þat he *fet* (feeds) alle liuiende þing.'[8] On p. 45 *king* is connected with *kennen*, to direct, rule, just as *rex* is connected with *regere* :—'He is cleped *king*, for þat he *kenneȝ* eure to rihte.' On pp. 97, 99, *Easter* is connected with (1) *arise*—'Þis dai is cleped *estrene* dai þat is *aristes* dai ;' (2) with *este* (dainty)—'Þis dai is cleped *estre* dai, þat is *estene* dai.' The *housel* (p. 99) is connected with *how* and *seely* (cp. *sely*, *silly* ; Ger. *selig*) :—'And te este is *husel* and no man

[1] Lamb. þe ðe ; Egerton þe þe ; not in Jesus.

[2] Lamb. þe ðe ; Egerton (l. 112) þe þe ; Jesus þat.

[3] Lamb. þe ; Egerton þe þe ; Jesus *he* þat.

[4] Lamb. þe ; Egerton þe ; Jesus þe.

[5] Lamb. þet ; Egerton þe ; Jesus þat.

[6] Egerton þe (l. 283) ; Jesus (l. 281) þe.

[7] Egerton (l. 375) and Jesus *he* (l. 371).

[8] The Poet Kalidasa (in the Raghu Vansa, II. 48), more correctly, derives पितृ (father) from पा to guard, preserve.

ne mai seien *husel.* wu god it is.' On p. 209 *fo* (applied to the devil) is connected with *fo-de*:—'He (devil) is cleped mannes *fo* for he *fode* þe forme man with God.' So *hindre* (deceit) is explained from *bihinden*, p. 213.

Omitting a few allusions to the gluttony and drunkenness of the period, and to the profligacy of the clergy (p. 163), and the rapacity of the rich (pp. 177, 179, 181), there is nothing that throws any light upon the social condition of the twelfth century.

The religious instruction given in these Homilies is of a very simple character; and all the discourses, while not without interest, possess much quaintness in the mode in which the Scriptures were popularly expounded. See the Sermon on the Lord's Prayer, p. 25; the curious division of men into *sheepish*, *neatish*, and *goatish*, p. 37; on fasting, p. 63; church-going, kneeling in church, p. 83; on John the Baptist, p. 131; on the sea-star, p. 161; on the world as a desert, p. 163; on Doomsday, pp. 171, 173; on the serpent, pp. 197, 199. The whole of the thirty-third discourse, p. 208, is exceedingly curious, treating of the traps set by the devil in the following lairs—(1) Play, (2) Drink, (3) Market, (4) Church!

III.

DIALECTICAL PECULIARITIES.

Sir F. Madden puts these Homilies earlier than Laȝamon's Brut,[1]—how much earlier he does not say. I have little doubt they were written before A.D. 1200. There are, however, orthographical and grammatical peculiarities that are usually considered to mark a much later date, but these may be due to the *dialect* of the transcriber.

We have no clue from the MS. itself as to the exact place where it was written, and the difficulty is increased by the circumstance that the dialectic peculiarities are of *secondary* introduction, that is to say, the Homilies were originally in the Southern or West-Saxon dialect, and were subsequently copied by a scribe who substituted the peculiarities of his own dialect for those of his original MS.: in fact, we have here both transcription, modernisation, and adaptation. But while it is difficult from internal evidence to fix upon the particular county where these Homilies were written, it is comparatively an easy

[1] See Preface to Laȝamon.

matter to see to what group of Old English works they must be assigned, or in other words, to point out the grammatical elements which are peculiar to them. Looking at the occasional plurals of the present indicative in *-en*, we at once detect the *Midland* peculiarities of the copyist. But the Midland dialect had many subdivisions, and the verbal forms of the singular present indicative lead us to assign these Homilies to the East-Midland speech. But this dialect falls into two subdivisions:—

(1) *Northern* represented by the Ormulum. See Preface to Genesis and Exodus.

(2) *Southern* represented by the Old English Bestiary, the Story of Genesis and Exodus, and Havelok.[1]

While, of course, there is much that is common to the two subdivisions there is one very plain mark of difference, and that is the employment of the pronoun *es*, *is* or (*hes*) = them, by the writers of the southern division of the East-Midland dialect.

This pronoun is not found in any of the Northumbrian dialects, nor does it occur in the West-Midland dialect, but it is very common in the Southern dialects as late as 1340. Its frequent occurrence in the Bestiary, the Story of Genesis and Exodus, and in Havelok, and its absence from the Ormulum, seem to indicate clearly a more *southern* locality for the composition of the former works.

Whatever name we may give to the dialect, there is still the fact of a group of Midland works containing this pronominal form. But there is another interesting point connected with its use—namely, its coalescence with the personal pronouns (and with verbs).[2] Thus in the Bestiary we have *wes* ('Đe culuer haueð costes gode, alle *wes* ogen to hauen in mode,' l. 786) = *we* + *es* = *we* + *hes* = we them; and in Genesis and Exodus, *hes* = *he* + *es* = he them.[3]

In the Ayenbite (Kentish dialect) although *he* and *hise* are

[1] In Havelok we have many Northern, and some few Southern, peculiarities: but the East-Midland element is easily detected on comparing it with Genesis and Exodus.

[2] In Havelok *es* (*is*, *as*) occurs but does not coalesce with pronouns, only with verbs. See ll. 970, 1174.

[3] Cp. Moral Ode in this volume p. 221, l. 55, where *hes* (he her) = *he* . . *es* (Lambeth), *he* . . *his* (Egerton), *he* . . *him* (Jesus). In l. 56, the second *hes* (he her) = *he* . . *it* (Lambeth), *heo* . . *hit* (Egerton), *he* . . *hit* (Jesus). *aihte* is a feminine substantive. For *hes* = her, see Moral Ode, ll. 40, 56.

collocated, they never coalesce, and we might be tempted to affirm that in this dialect, *he* and *hise* never do coalesce: but in the Old Kentish Sermons, thirteenth century (contained in An Old English Miscellany) we find a corresponding coalescence to *hes* in the form *has* = *ha* + *es* or *ha* + *hise* = he them:—'Se christen man yef *has* deþ of-seruet þo blisce of heuene.' See An Old English Miscellany, p. xv.

The appearance of this form in the Kentish dialect still further strengthens the supposition of a more *southern* locality for Genesis and Exodus &c., over that of the Ormulum. It seems as if these agglutinative forms were confined in the twelfth, thirteenth, and fourteenth centuries to the south-east of England—Suffolk, Essex and Kent.

Now, as these Homilies from the Trinity MS. have traces of East-Midland peculiarities, and moreover contain an example of the coalescence of the pronoun *es* with one of the personal pronouns, I unhesitatingly class them along with the Bestiary and the Story of Genesis and Exodus. The agglutinative form in the Homilies, though similar in formation to *wes* and *hes* is perhaps unique: *mes* = *me* + *es* = the Southern *me hi*, me them, i. e. *one* them (cp Ger. *man*, Fr. *on*):—'Þo þe waren swo lease men þat *mes*[1] ne mihte leuen' (l. 255)—Those who were such liars that *one* was not able to believe *them*. As these Homilies have no instance of *qu* for *hw*,[2] and contain also many Southern forms, as *hes* = her, genitive plurals in *-ene*, &c., I feel inclined to assign them to a locality still more southern than even Genesis and Exodus: Essex perhaps, on account of its contiguity to Kent, would answer best.

The remarks on the grammatical peculiarities of the East-Midland dialect contained in my Preface to Genesis and Exodus, apply also to the *secondary* dialectical varieties in these Homilies. For points of difference the reader must refer to the following Summary of Grammatical Forms.

[1] 'þet *me hom* ne mihte ileuen.' (Lambeth MS.)
'þet *me hi* ne mihte ileuen.' (Egerton MS. l. 257.)
'þat *me heom* ne myhte iléuen.' (Jesus Coll. MS. l. 251.)

[2] Smith's 'Gilds,' shows that *qu* for *hw* was common in the East-Midland dialect. See Lynn, Norwich, &c.

SUMMARY OF GRAMMATICAL FORMS.

NOUNS.

I. Gender.

1. There is, as in all East-Midland works, a disregard for the older distinctions of grammatical gender.

2. As in the Ormulum, and Genesis and Exodus, there are no instances of nouns with the feminine suffix *-en* (very common in the Ancren Riwle). The suffix *ster* occurs but *once*, in *wassestren* = washerwomen. *Huccsterre* in Ormulum (ii. p. 192, l. 15817) is probably masculine. In the Northern dialects of the fourteenth century *demster* (a judge), *songster* (= *songere*, a singer), &c., are masculine nouns.

3. The Norman-French *-ess* does not make its appearance in these Homilies.

II. Number.

1. For the most part the older plural endings (i) *-an*, (ii) *-a*, (iii) *-u* show a tendency to become *-es* :—

(i) *blostmes* (151, 197), *erendrakes* (129), *hertes*, *lichames* (119), *names* (91), *sterres* (107, 153), *times* (3); *wities* (113), all originally forming the plural in *-an*.

(ii) *bedes*, *dedes*, (57, 131), *mihtes* (35), *sinnes* (7, 13), *sowles* (97), *wedes* (11), *wundes* (33); feminines forming the plural originally in *-a*. (ii *a*.) *giues*, *lages*, *luues* (229); feminines ending in the singular in *u* and forming the plural in *-a*. (ii *b*.) *burges* (51), old pl. *byrig*. (ii *c*.) *sunes* (19), old pl. *suna* (masc.)

(iii) *deules* (39), old pl. *deoflu* (masc).

(iv) *limes* (65, 85), *trewes* (37), *wapnes* (13, 117); neuter substantives originally forming the plural in *-u*. (iv *b*) *dohtres* (19, 197), *shuldres* (211), *wundres*, *sustres* (147); belonging to *-r* stems, forming their plurals originally in *-u*.

(v) The following substantives originally had no inflexion in the plural :—*bernes* (73), *folkes*, *huses*, *lokes* (45), *lombes*, *þinges* (19), *swerdes*, *wordes* (43, 65), *werkes* (13).

2. There are, however, many traces of plurals in *en* :—

(i) *assen* (195), *ashen* (65), *blostmen* (89, 117), *chirchen, cheken* (73), *egen, eien* (25, 33), *earen* (25, 33), *iselen*, (65), *fon* (33), *halegen* (23, 119), *hinen, moren* (139), *ocsen* (195), *heten* (111), *turtlan* (49), *utlagen* (33), *tilien* (163) ; originally old plurals in *-an*. Sometimes the *n* is dropped :—*beme* (115), *blostme* (107), *erendrake* (35), *eare* (181), *hete* (111), *name* (177), *time* (3), *tilie*.

(ii) Feminines forming their plural originally in *a* :—*beden, deden* (9, 13), *honden* (21, 169), *mihten* (35), *roden, sennen, synnen* (11, 17, 41), *weden* (33, 57), *wunden* (19, 41), *ȝerden, wuken*[1] (3). Sometimes the old plural suffix *-a* is represented by *-e* :—*honde* (89, 181), *bede* (123), *mihte, mede, synne* (5, 37), *wuke* (3), *dede* (11, 15).

(iii) Masculine plural originally in *-u* :—*deflen* (173).

(iv) Neuter plural originally in *u* :—*gaten* (23, 113), *limen* (181), *trowen* (25), *wapnen*. Sometimes *-u* is represented by *-e* :—*hole* (201), *lime* (181), *wapne* (11). *Childr-en* (87), and *childr-e* (17) are the plurals of *child*. (iv *b*) Stems in *-r* forming plural in *-u* (or *a*) *brecren* (175), *broþren, isustren* (219), *wundren* (109), *recceren* (37).

(v) Old neuters with no plural suffix :—*deor* (177), *get* (37), *loc* (49), *orf, swin* (37), *hors* (179), *þing* (15), *shep, word* (27, 81), *werc* (11).

(vi) Plurals formed by vowel-change :—*men, fet, frend, fend, teð*.

It is easily seen that new and old forms are used without any distinction, and the same word has its plural formed in no less than *three* different ways, as *synne, synnen, synnes*.

III. Case.

1. The **genitive singular** for the most part ends in *-es* :—'*deules* craftes,' '*lichames* bileue'; '*niehtes* dede' (11), '*eves* gulte' (179).

2. Some few feminines still keep the old form in *-e* :—'*chirche* dure'; '*sowle* fode' (27), '*helle* gaten,' *neddre* (59, 195), *eue* (101), *wombe* (11), and *wombes* (p. 37).

3. The **genitive plural** in *-es* (unknown in the oldest period)

[1] Two forms in Old English—*wuce*, pl. *wucan* ; and *wucu*, pl. *wuca*.

occurs only a few times for the older *-a*:—*teares* (65), *wateres* (43), *louerdes* (179), *mennes* (139, 155).

The two forms (*-es* and *-ene*) sometimes occur close together:—'alre *louerdes* louerd and alre *kingene* king' (89).

4. The most common genitive plural suffix is *-ene*, which represents the older suffixes *-ena* and *-a*:—(i) *Bemene* (113), *tungene*; (ii) *blissene* (115), *englene* (33), *estene*, *herdene*, *horene* (49), *kingene* (45), *lechene* (41), *mihtene* (167), *sauline* (57), *maidene* (161), *þornene* (21), *wurmene* (121). Occasionally *en* occurs for *ene*—as *englen* (99), *mannen*.

5. A few nouns have the genitive plural in *e* (for the older *-a*):—*kinge*, *louerde* (121), *manne* (19), *safte*.

6. *Broþer*, *fader*, take no inflexion in the genitive singular.

7. The dative (singular and plural) terminates in *-e*. *Man* has sometimes its old dative *men* (5), instead of *manne*. The dative plural has often the same form as the nominative, cp. 'bi þo *dages*' (3) with 'bi þan *dagen*' (47, 49).

Sometimes after *on* and *mid* the dative plural ends in *-n* (= the older *-um*):—*foten* (207), *þingen*[1] (135).

ADJECTIVES.

1. The Definite or Weak form of the Adjective is denoted by a final *e* for all numbers and cases.

2. The plural of the adjective is marked by a final *-e*.

3. Participles in *-en* and *-ed* take final *-e* in the plural and definite form:—'þe *forbodene* appel,' 'þe *forsingede*' (121), 'þowuene men' (39).

4. The ending of the genitive singular falls off in the indefinite or strong form of the adjective, except in some few indefinite pronouns and numerals. Cp. *enes*, *anes* (163), '*þesses wreches woreldes wele*' (Moral Ode, l. 338), *eches*, *ilches*, *eiþeres*, (99, 193), *nones* (Moral Ode, l. 372). Exception—'*heuenliches* kinges dohter' (161).

5. The dative sing. fem. *-re* occurs once in *onre* (181).

6. The old genitive plural suffix (= *-ra*) occurs only in *al-re* (198) and *tweire* (95).

[1] With words that form their plural in *-n* it is difficult to say whether they are *datives* or *accusatives*; but there can be no doubt with respect to such forms as *dagen*, *foten*, and *þingen*.

Comparison of Adjectives and Adverbs.

The Comparative degree of adjectives ends in *-ere*, and occasionally in *-ure*; the Superlative in *-este*. Adverbs form the comparative and superlative in *-er* and *-est* respectively. They have often the same form as adjectives.

Adverbs in *-liche* change it into *-luker* for the comparative, and *-lukest* for the superlative. Cp. *gerenluker* (171), *grisluker* (171), *warluker* (197), *wuredluker* (83), *oðerluker* (97), *wenlukest* (29).

Positive.	Comparative.	Superlative.
eald, ald, old,	eldre.	. . .
eaƀ (adv.),	eƀer.	. . .
ere (adv.),	erur, ærrure,	erest.
[fore],	. . .	fireste, firste.
forme,	. . .	formeste.
god,	betere, betre,	beste.
hegh, heh,	. . .	heieste, hegeste.
lang,	lengere (leng, adv.)	. . .
lyt, litel,	lesse, lasse.	. . .
negh, neh,	. . .	next.
raƀe,	raƀer.	. . .
uvel, yfel,	werse,	wereste, werste.
lat,	latere, later,	lateste, laste.
michel,	more,	mest, mast.
strong,	strengre.	. . .
ut,	uttere (adv.).	. . .

Double superlatives are *eftemeste, formeste, siƀen-meste, uuemeste, neƀemeste.*

Numerals.

The Southern forms of the numerals predominate.

The ordinals are (1) *ƀat on*, (an), (2) *ƀat oƀer*, (3) *ƀe ƀridde*, (4) *feorƀe*, (5) *fifte*, (6) *sexte*, (7) *seueƀe*, (8) *egteƀe, ehteƀe*, (9) *nigeƀe*, (10) *tieƀe*.

ƀrittude = thirtieth; *fowertiƀe* = fortieth; *fiftuƀe, fiftugeƀe* = fiftieth.

The only Northern form is *ehtende* = eighth (87). *Hund* = ten, as in *hund seuenti* = seventy (51).

THE INDEFINITE ARTICLE.

1. The Indefinite Article is *an, on* before a vowel or *h*; *a* before a consonant. The form *ane* (acc.) occasionally occurs (119). *Onre*, dat. fem. p. 181.

2. *Sum* = one, a, *some*. It is used in apposition with personal pronouns: *sume we* = some of us.

PRONOUNS.

PERSONAL PRONOUNS.

1. The soft form (*ich*) of the first personal pronoun predominates. *Ic* occurs but once; *I* occurs in *ami* (129), *ibie* (220).

2. The dual forms of the first and second persons do not occur.

3. In the dat. and acc. second personal pronouns plural, we have a mixture of Midland and Southern forms: *giu, geu* (Midland); *ew, ow, eow* (Southern).

4. The pronoun *þei* occurs twice, instead of the more ordinary East-Midland form *hie* (or *he*). The Southern forms *hi, heo* (= *they*) seldom occur.

5. *hes* occurs for *them* and for *her*; *mes* = *me* + *hes* (see Moral Ode, l. 255), *hes* = *he* + *hes* (ib. ll. 55, 56).

6. The relative sometimes coalesces with the neuter demonstrative, as *þit* = *þe* + *hit*. See pp. 3, 123, 224. *þe hit* occurs uncombined on p. 221.

	First Personal Pronoun.	Second Personal Pronoun.
	Singular.	
Nom.	Ich, ihc, Ic, I.	þu.
Gen.	. . .	
Dat. / Acc.	Me.	þe.
	Plural.	
Nom.	We.	Ge.
Gen.	Ure, ur.	Giwer, giuwer, giuer, gure, ower.
Dat. / Acc.	Us.	Giu, geu, eu, ew, ou, ow, eow.

The Pronoun of the Third Person.

Singular.

	Masc.	Fem.	Neut.
Nom.	He,	hie[1], he heo,	hit, it.
Gen.	His,	hire,	his.
Dat.	Him,	hire,	him, it.
Acc.	Hin, hine, him,	hie, he, hire, hes,	hit, it.

Plural.

Masc. Fem. and Neut.

Hie, he, hi, þei.
Here, heore, hore, here, hur, her.
Hem.
Hie, hem, em, hes.

Ure, here, &c. are used as genitives with *al, ech, ani.*

POSSESSIVE PRONOUNS.

The *n* falls off from *min* and *þin*, in most cases leaving *mi* and *þi* for the possessive pronoun before a vowel or *h*. The fuller forms occur a few times.

Hise is sometimes the pl. of *his.*

The absolute forms in *-s* (as *ures,* &c.) are unknown.

RELATIVE PRONOUNS.

1. The ordinary relative is *þe* and *þet* (*þat*); both indeclinable. *Man þe* = he who (201).

2. *Se þe* and *þe þe* occur in the Moral Ode. (See p. 221.)

3. *Hwos, huas* (whose), and *wam* (*hwam*), are used as relatives; but not *hwo.*

INTERROGATIVE PRONOUNS.

The Interrogative pronouns are *hwo, whilc* (*wich, woch*), *whe̊er.*

	Masc. and Fem.	Neut.
Nom.	Hwo, hwa, wo,	hwat, wet, wat.
Gen.	Hwos, wuas, wos,	same as masc.
Dat.	Hwam, wam, hwan, wan,	„ „
Acc.	„ „ „ „	hwat, wet, wat.

[1] *hie* = an older *hia* for *hio.*

The accusative masculine occurs adverbially in 'a litel *wan*.'

Whilc is softened to *hwilch, hwuch* and *wich, woch*, and is declined only in the plural (*wiche*).

Swo, se, are relatives after *swilch*.

INDEFINITE PRONOUNS.

The Indefinite pronouns are *man, me* (= one), *elch, ilch, ech* (each), gen. *elches* (p. 222); *everech, efrich, auerihc, afric, afri, efri* (every); *oðer*, pl. *oðre*. *Eiðer, aiðer* = either, both (gen. *eiðeres*, p. 213); *noðer* (neither); *ani*.

DEMONSTRATIVE PRONOUNS.

ðe (*te*) is used for all genders.

All inflexions fall off except in some very few instances, as—

SINGULAR.

	Masc.	Fem.
Nom.	Se (in Moral Ode only)	þie (= þeo = ŝeo).
Gen.	þes (rare).	
Dat.	þan in combination with *at*, as *atten*; and *for* þe-*nones* = *for* þen *ones*.	þare, þar, þere, þare, 143, 181; Moral Ode, l. 347.
Acc.	þen, þene, þane.	

PLURAL.

Nom.	þo.
Gen.	þer, þere (see p. 129).
Dat.	þo (= þon), þan.
Acc.	þo.

ðat, ðet, is no longer employed only as the neuter of *þe*. The plural of *þat* is þo.

ðis, originally neuter, is used with words of all genders. Most of its inflexions in the singular have dropped except *þesse, þisse, þese* = *þesse* (dat.), *þesses* (gen.), in Moral Ode, l. 438.

The plural forms are *þis, þes, þos, þosse*, and *þese*. *Þes* = our *these*; *þos* = our *those*.

Compounds of *-like*:—*ilk, ilch* (same); *swilc, swulc, swilch* (such).

Thilke does not occur. *Oðerlike* occurs in the comparative *oðerluker* (see p. 224).

VERBS.

MOOD.

1. Infinitive Mood.—The infinitive mood terminates in *-en*, occasionally *-in* (see 7, 117): sometimes the *n* is dropped.

Infinitives in *-ien* and *-ie* are not uncommon in these Homilies; but they do not occur in Genesis and Exodus, or Ormulum.

The infinitive without *to* is occasionally used (31).

2. The Gerundial Infinitive has the sign *to* or *for to* (7) before it, and like the simple infinitive ends in *-en*, *-e* (15) except in some very few instances in which the suffix is *-ne* or *-ene*.

The present participle in *-ende* or *-inde* occurs very often instead of the true gerundial infinitive, of which there is a good example on p. 39.

3. Participles.—The passive participle of strong verbs ends in *-en*; occasionally *n* is dropped. The passive participle of weak verbs ends in *-ed* (*-d*, *-t*).

The prefix *ge-* of the passive participle becomes *i-*, which is frequently dropped. (See Genesis and Exodus, Pref. x, xvii.)

The imperfect participle ends in *-ende*, occasionally in *-inde*; never in *-inge*.

4. Imperative Mood.—Remains the same as in the oldest period.

TENSE AND PERSON ENDINGS.

1. The present tense sometimes does duty for the future.

2. The past imperfect progressive is not uncommon; it is common in the place of the past indefinite.

3. The person ending of the present tense plural is for the most part *-eð*: occasionally the Midland plural *-en* is found which has been introduced by the transcriber. Other endings are the same as in the First Series of Homilies.

4. *Aren* occurs as well as *ben*, *beth*, and *sinde* = *sinden* or *senden*, = are. (See Moral Ode, l. 288; Genesis and Exodus, Pref. p. xvii.)

LIST OF STRONG VERBS.

DIVISION I.

(See Historical Outlines of English Accidence, pp. 287–289).

Preterite.	Preterite Plural.	Passive Participle.
bifel p. 87	. . .	. . .
wul 167	. . .	. . .
held 211	. . .	ihealden 221
wield 119, 169	. . .	. . .
het, bihet, 75, 101, 217	. . .	ihaten, haten, hoten 71, 127, 141, 185
. . .	bihengen 189.	. . .
heold, hield 23, 27, 85, 167	. . .	. . .
blew bleuw, bleu 19, 113	. . .	. . .
cnew 127, 143	. . .	. . .
let, forlet 59, 125	. . .	. . .
feng, underfeng 141, 215	. . .	bifongen, biuonge 143, 201
. . .	. . .	swopen 87
. . .	. . .	grouwen 129
wiep, wep 151	. . .	. . .
siew, sew 151	. . .	. . .

DIVISION II.—*Class* i.

(Hist. Outlines, pp. 292–293.)

Pret. Sing.	Pret. Plur.	Pass. Part.
geald, ȝiald 45, 166, 169		unfor-ȝolden, 221
bi-gan	bigunnen 85	bigunne / bigunnen 99

Pret. Sing.	Pret. Plur.	Pass. Part.
. . .	urnen 39	. . .
wan 53	. . .	. . .
bond 23, 113	. . .	bunden 11, 65
. . .	funden 89	funden 161
. . .	wunden 87	. . .
. . .	sungen 53	. . .
dranc 111	. . .	. . .
sprong 127	. . .	sprunge, 225
. . .	. . .	stungen 205, 207
wearþ, warþ 181, 167	. . .	worþen, wurþen 97, 219
. . .	. . .	borgen 1, 43.
. . .	wurþen 161	
. . .	. . .	abroiden 175.

Division II.—*Class* ii.

(Hist. Outlines, pp. 296–297.)

Preterite.	Pass. Part.
. . .	-hole 139
com 155, -cam 163	. . .
binam, -nom 35, 139	binome 137
. . .	nume 59
bar 47, 135	iboren, boren 133, 223
brac 69, brec 23	broken 93
spac, spec, 11, 35, 153	speken 51
bi-stal 7	bistolen 220

Division II.—*Class* iii.

(Hist. Outlines, p. 297.)

Preterite.	Pass. Part.
. . .	treden 153
ȝef, gaf, 167	ȝieuen 169
gaf, giaf 35, 135, 141	. . .
queð, quað 5, 49	. . .

Preterite.	Pass. Part.
lai, lei 51, 161, 187	-lein 161
bed, bad 65, 87, 69	iboden 185
for-bed 35	boden 117, forboden 159, 181, beden 63
set	seten 103
wrac 35	. . .
seh, sogh, seg, segh, sah, seh3 7, 109, 145, 147, 175	. . .
et 47	. . .
. . .	meten 159

Division II.—*Class* iv.

(Hist. Outlines, pp. 299–300.)

Preterite.	Pass. Part.
shop 17, 222	shapen 117, 105
forsok 147	. . .
. . .	hoven 167
wuesh 151, wess 65	wasshen 87
stod 59	stonden 41, 181
toc 167	. . .
oc 177, 179	. . .
wacxs 161	. . .
. . .	slain 103

Division II.—*Class* v.

(Hist. Outlines, pp. 302–303.)

Pret. Sing.	Pret. Plur.	Pass. Part.
bilef. 205	. . .	. . .
drof 87, 105	. . .	. . .
glad 107	. . .	. . .
bod 33	. . .	. . .
. . .	abiden 175	. . .
wrot 7	. . .	. . .
bot 181	. . .	. . .
wot 141	. . .	. . .
ros, aros 97, 113	. . .	. . .

Division II.—*Class* vi.

(Hist. Outlines, pp. 305–306.)

Pret. Sing.	Pret. Plur.	Pass. Part.
seh 107	. . .	. . .
teah, tegh 145, 185	. . .	atogen 205
þeagh 161	. . .	ðewen, ðogen 39, 41
. . .	. . .	. . .
steȝh, stehȝ, steg, steah	. . .	. . .
165, 111, 23	. . .	. . .
smeart 179	. . .	. . .
. . .	. . .	abroiden 175, 209
reu 147	. . .	. . .
lihȝh (= lih = leh) 131	. . .	logen 61
fleg 127	. . .	. . .
beih 121	. . .	. . .
. . .	. . .	icoren 167, icore 143
ches 17, 133	. . .	chosen 93
forleas 35	. . .	. . .

ADVERBS.

1. For ordinary forms see remarks 1, 2, 5, 6, and 9 in the Preface, p. xlix, of the Old English Homilies, First Series.

2. *For-to, for-te,* occur instead of *a-þet = oð-þæt.*

3. Compounds of *her, ther,* and *wher,* are very common.

4. *þi = forþi,* p. 205.

5. Adverbs in *linge* are rare; *nedlinge, bredlinge.*

6. The Norse forms *heðen, ðeðen, wiðen* = hence, thence, and whence, occur as well as the pure English *henen, thenen,* and *whanene.*

PREPOSITIONS.

See Preface to Old English Homilies, First Series, pp. l, li.

CONJUNCTIONS.

The only noticeable forms are *sam . . . sam* (= whether . . . or) a very rare form in the twelfth and thirteenth centuries; *alse hwat se* = as soon as.

CONTENTS.

PAGE

PREFACE v
INTRODUCTION vii
CORRECTIONS xxvii

HOMILIES:—

I. OF ADVENT 2
II. THE SECOND SUNDAY IN ADVENT 6
III. THE THIRD SUNDAY IN ADVENT 8
IV. THE CREED 14
V. THE LORD'S PRAYER 24
VI. THE NATIVITY OF OUR LORD 30
VII. EPIPHANY 40
VIII. THE PURIFICATION OF ST. MARY 46
IX. SEPTUAGESIMA 50
X. SHRIFT 56
XI. ASH WEDNESDAY 58
XII. THE FIRST SUNDAY IN LENT 66
XIII. THE SECOND SUNDAY IN LENT 76
XIV. MID-LENT SUNDAY 80
XV. PALM SUNDAY 88
XVI. EASTER DAY 92
XVII. THE FIRST SUNDAY AFTER EASTER 100
XVIII. THE FOURTH SUNDAY AFTER EASTER 104
XIX. ASCENSION DAY 108
XX. WHIT SUNDAY 116
XXI. SERMON ON PSALM LIII. 1 120

PAGE

XXII. ST. JOHN THE BAPTIST 124
XXIII. ST. JOHN THE BAPTIST 130
XXIV. MARY MAGDALENE 140
XXV. ST. JAMES 144
XXVI. ST. LAURENCE 152
XXVII. ASSUMPTION OF ST. MARY 158
XXVIII. OF THE DEAD 166
XXIX. ST. ANDREW 172
XXX. BE STRONG IN WAR 184
XXXI. BE WARY AND WATCHFUL IN PRAYER . . . 192
XXXII. DISCOURSE UPON MARK VIII. 34 202
XXXIII. DISCOURSE ON PSALM CXIX. 110 208
XXXIV. DISCOURSE ON ISAIAH XI. I. 216
XXXV. A MORAL ODE 220

NOTES AND EMENDATIONS 233

APPENDIX 255

CORRECTIONS IN TEXT.

Page 11, l. 19. *For* Ach *read* Ac.
17, l. 4. *For* leuerd *read* louerd.
33, l. 13. *For* angel *read* engel.
37, l. 12. *For* þis *read* þat is.
61, l. 20. *For* setted *read* settеð.
71, last line. *For* aten *read* haten.
105, l. 14 from bottom. *For* fule *read* ful.
107, l. 21. *For* all *read* alle.
125, l. 24 from bottom. *Restore* trinneð *to the text.*
137, side-note 1. *For* unnith *read* unnitt.
145, l. 5. *For* his *read* hes.
„ l. 6. *For* þe *read* þa.
151, headline. *For* DE SANCTO LAURENTIO *read* DE SANCTO IACOBO.
153, l. 3. *For* selfen *read* seluen.
167, l. 15 from bottom. *For* saið *read* seið.
177, l. 13. *For* hi *read* hie.
183, l. 19. *For* good *read* god.
203, l. 10. *For* þonkeð *read* þonked.

CORRECTIONS IN TRANSLATION.

Page 6, l. 7 from bottom. *For* in *read* one.
30, l. 4. *For* spillest *read* sparest.
32, l. 8 from bottom. *For* unmerited *read* unattainable.
54, l. 21. *For* men *read* persons.
58 foll., headline. *For* BEGINNING OF LENT *read* ASH WEDNESDAY.
80, l. 1 from bottom. *For* Ninive *read* Ninivitæ.
150, headline. *For* ST. LAURENCE *read* ST. JAMES.
173, l. 5. *For* hidden *read* healed.

OLD ENGLISH HOMILIES.

SECOND SERIES.

OLD ENGLISH HOMILIES.

I.

OF ADVENT.

Ecce venit rex occurramus obviam salvatori nostro. To-day is come the holy time that is called Advent, thanked be our Lord Jesus Christ who hath sent it. And it lasteth full three weeks and somewhat more, *Et significat tria tempora, ante legem, sub lege, sub gratia,* and betokens three times (periods); one which was before the Old Law, the second was under the Old Law, and the third was under the New Law. Men who were dwelling under each of these three periods longed eagerly after our Lord Jesus Christ's coming as we [now] do, who are under these three weeks which are called Advent, that is to say, in English, our Lord Jesus Christ's coming.

Adventus autem duo sunt manifesti, et totidem occulti. Our Lord Jesus Christ's comings are two openly;—the first is gone, which the patriarchs and the prophets and other men who were [living] in those days longed for; and the second coming shall be on doomsday, and that we look for; and all those who have been since our Lord Jesus Christ ascended to heaven; and all those who are to come hereafter await his coming. And of the first coming speaketh the holy book, thus saying, *Ecce venit rex, &c.* Here cometh our King, let us go towards him and receive him graciously and highly honour him, *scilicet cordis munditia,*

OLD ENGLISH HOMILIES.

I.

DE ADUENTU. p. 1.

Ecce uenit rex occurramus obuiam saluatori nostro. To dai is cumen ðe holie tid þat me clepeð aduent. þanked be ure louerd ihesu crist þit[1] haueð isend. And hit lasteð þre wuke fulle *and* sum del more. *Et significat tria tempora. ante legem. sub lege. sub gratia.* and bitocneð þre time. On þe was bi-fore þe olde lage. þe oðer was on þe holde lage. *and* þe þridde was on þe newe lage. Men þe waren wunede[2] on elche of þese þrie times wisten gerne after ure lauerd ihesu cristes tocume alse we doð. þe ben on þesse þre wuken: þe ben cleped aduent. þat is seggen on englis ure louerd ihesu cristes tocume. *Aduentus autem duo sunt manifesti. et totidem occulti.* Ure louerd ihesu cristes tocumes: ben tweien openliche. þe firste is gon. þo þe patriarkes *and* þe prophetes *and* oðre men þe waren bi þo dages after wisseden. And þat oðer tocume beð on domes dai. *and* þat we abiden. And alle þo: þe habben ben seðen ure louerd ihesu crist steh to heuene. And alle þo þe ben tocumen her after abideð his tocume. And of þe firste tocume speke þe holi boc þus queðende. *Ecce uenit rex* et cetera. here cumeð ure king. wule we fare togenes him. *and* him faire understonden. *and* heiliche wurðie .s. *cordis*

The time of Advent lasts somewhat more than three weeks.

[1] So in MS.

It betokens three periods. 1, before the Old Law; 2, under the Old Law; 3, under the New Law.

[2] *read* wunende.

In these times men eagerly yearned for our Lord's coming.

There are two public Advents: the first has gone, the second will be on Doomsday.

All who have lived since our Lord's Ascension to heaven, or are to come, look for the second Advent of Christ.

oris modestia, operis sanctimonia, that is, [let us] go towards him, not bodily, but in good thought (purity of heart), and receive him in our humble prayers, and honour him in our good deeds. Of the last coming speaketh the holy book in another place, thus saying, *Ecce Dominus veniet et omnes sancti ejus cum eo.* Our Lord will come and all his hallows (saints) with him;—that shall be on doomsday. Two other comings are both alike, *Altero visitat quando mentium tenebras illuminat, vel caritatem cordibus infundit.* The one coming is when he cometh to a man and turneth his heart to forsake and hate his sins, and to love God and all his fellow Christians; and this coming we pray for when we sing *Veni Domine visitare nos in pace.*—Come, Lord, and visit us in peace. *Altero venit rapere quemque de miseriis hujus vitæ.* The second secret coming shall be when he cometh to each man separately and taketh him out of this world; and of this coming speaketh our Saviour himself in the holy gospel, and admonishes us all to beware thereof, and thus saith: *Vigilate quia nescitis diem neque horam,* that is, be vigilant and forsake your sins, that ye be not found in sin, and so forlorn (utterly lost). *Horum autem adventum alius fuit misericordiæ, et ideo desiderabilis; alius erit justitiæ, et ideo formidabilis; alius separationis, et horridus; alius gratiæ et blandus.*—Of our Lord Jesus Christ's open comings, the first was an advent of mercy; and all faithful men who lived at that time, and before it, longed eagerly thereafter, and it appeared to them long ere he came and delivered them from eternal death. The second open coming, which is to come on Domesday, is an advent of righteousness, for then he will there requite each man for his labour with such reward as he has earned here; and that coming is very awful, for then shall no man be certain, ere he hear the lovely (joyful) word of our Lord Jesus Christ's sweet mouth, *Venite benedicti patris mei, &c.* Come, ye blessed [of my father], and receive eternal life and bliss with the angels of heaven, that is prepared since the beginning of the world. To the others, that is to the sinful, shall be said the loathsome, sharp, and horrible word, *Ite maledicti in ignem eternum.*—Depart ye accursed spirits into everlasting fire in hell,

*mundicia. oris modestia. *operis sanctimonia.* þat is fare to- genes him. noh[t] lichanliche[1]. ac on gode þanke. *and* under- stonden him on ure eðele bede. *and* wurðsupen him: on ure edie dede. Of ðe lateste to-cume specð þe holie boc on oðer stede þus *queðende.* **Ecce** *dominus ueniet* et *omnes sancti eius cum eo.* Ure lòuerd wile cume. *and* alle hise halegen mid him. *þat* beð on domes dai. Tweien oðer tocumes bèn boðe iliche. **Altero** *uisitat quando mentium tenebras illuminat. uel caritatem cordibus infundit.* Þat oðer tocume is þane he cumeð te men *and* turneð his herte to forleten *and* hatien his senne. *and* to luuien god: *and* al his emcristen. *and* þis tocume we bidden þane we singen. *Ueni domine uisitare nos in pace.* Cum louerd *and* biwind us on seihtnesse. **Altero** *uenit rapere quemque de miseriis huius uite.* þat oðer digeliche tocume beoð: þane he cumeð to elch man sunderlupes. *and* doð ut of þisse worelde. *and* of þis tocume specð ure helende seluen on þe holie godspelle. *and* muneged us alle to ben warre þarof: *and* þus queð. *Uigilate quia nescitis diem neque horam.* þat is beð wakiende. *and* forleteð gure sỳnne. þat ge ne ben ifunden on sunne. *and* swo forlorene. **Horum** *autem aduentum alius fuit misericordie*: et *ideo desiderabilis. alius erit iusticie*: et *ideo formidabilis. alius separationis*: et *horridus. alius gratie*: et *blandus.* Of ure louerd ihesu cristes openliche tocume. þe forme was of mildhertnesse. *and* alle bileffulle men þe waren þo: *and* ðar biforen wissede swiðe ðar after. **and* ðuhte long er he come. *and* alesede hem eche deaðe. *þat* oðer openliche tocume. *þat* is te cumen ā domes dai: beð of rihtwisnesse. for þanne he wile ðere gelden elch man his hwile mid swilch mede swo he ernede here. *and* þat tocume is swiðe ei[s]liche. for þanne beð noman siker: ar he ihere *þat* lufliche word of ure louerd ihesu cristes swete muðe. **Venite** *benedicti patris mei* et *cetera.* Cumeð ge ibletsede. *and* underfoð eche lif. *and* blisse mid englen of heuene. *þat* is giarked siðen þe biginninge of þes woreld. to þe oðer wurð iseid *þat* loðeliche word. *and* ateliche. *and grisliche.* þat is to sỳnfulle. **Ite** *maledicti in ignem eternum.* Witeð ge awariede gastes into *þat* eche fir on helle. *and* wunieð

* p. 2.

[1] So in MS.

We may honour Christ by purity of heart, by prayer, and by holy works.

There are two other secret advents.

The first is when Christ comes and converts men's hearts.

The second is when he visits each man and removes him out of this world.

The first open coming of Christ was on account of mercy, and all men longed for his coming.

* p. 3.

The second public advent will be at Doomsday. It will be on account of judgment and righteousness, when each man shall be rewarded according to his works.

That coming will be a fearful one, for no one will feel safe until

and dwell there ever and aye, without end, with all devils. Again, our Saviour's first coming shall appear secret and terrible to all men, because that he separateth the soul from the body, when he departs from this world. His second secret coming is soft and very mild and pleasing to all those to whom he (Christ) cometh, to enlighten them with true belief and with true love to himself. So may he come to us, for his great mercy. *Qui vivit et regnat, &c.* AMEN.

II.

THE SECOND SUNDAY IN ADVENT.

Hora est jam nos de somno surgere &c. The lord Saint Paul, who is the head teacher of all holy churches, beheld this wretched world and saw that most men led their lives in sins and delighted them in their loathsome sins, as weary men love to sleep; and he had great sorrow thereof, and therefore he thought that he would admonish all sinful men to amend their lives, and to renounce and repent of their sins; and wrote then a writ (epistle) and sent it to sinful men, and in it thus spake with them, and included himself with them as though he were sinful. *Hora est jam nos, &c.* Long have we lien in our foul sins and sweltered (slept) therein, as slothful men do in sweet sleep. But now it is time that we rise therefrom and cleanse ourselves of our foul sins, and after that lead our lives in purity, and so await our Saviour's coming, that approacheth now from day to day, and shall be in mid-winter's night. Thus he speaks with us in one passage, in his holy writing, and in another place admonishes and instructeth us to lead our lives in purity, thus saying, *Sobrie et juste, et pie vivamus in hoc seculo.*—Let us lead our lives in this world soberly towards ourselves, so that we think and say and do that which is needful (or profitable) to our souls and bodies; and let us forsake all that is unprofitable to them, as the wise clerk has said in

þar ſ ó *and* ó abuten ende. mid alle deflen. Eftsone ure helendes on tocume þincð dieliche *and* grisliche alle manne. Forwi ſ for þat he deleð þe sowle ſ *and* þe lichame. þanne he wit of þisse woreld. His oðer dieliche tocume is softe. *and* swiðe milde. *and* licwurðe alle þo ſ þe he to cumeð. for to aleomen hem of rihte bileue. *and* of soð luue to him seluen. Swo cume he to us ſ for his muchele mildhertnesse. *Qui uiuit* et *R*egnat.

he hears his doom pronounced by Christ.

Christ's coming to separate soul and body is secret and terrible. His other coming, to enlighten the soul, is soft and gentle.

II.

DOMINICA SECUNDA IN ADUENTU.

Hora est iam nos de sompno surgere et cetera. Þe lauerd sainte powel þe is heued lorðeau of alle holie chirechen bihield þis wreche woreld. *and* sagh þat mast mannen ladden here lif on sunnen. *and* þat hem likede here lodliche sinnes. alse werie men is lief to slapen. **and* him þat sore reu. *and* þarfore þoghte þat he wolde alle sẏnfulle men ſ munigin to rihtlachen here liflode. for to forleten *and* to beten heore sẏnnes. *and* wrot þo a writ ſ *and* sende hit sẏnfulle men. *and* þaron wið hem þus spec. *and* dude him seluen mid hem þaron ſ alse þeih he sunful ware. *Hora* est *iam nos*. et cetera. longe we habben lein on ure fule sẏnnes. *and* swoldred þaron ſ alse slou man doð on swete slape. Ac nu hit is time. þat we rise þa[r]of. *and* clensen us of ure fule sẏnnes. *and* after þat ure lif laden on clennesse. *and* swo abiden ure helendes tocume. þat neihlacheð nuðe fram dai to daie. *and* beð on midewintres niht. þus he specð wið us on stede ſ in his holie write. *and* oðer stede minegeð us. *and* wisseþ us to leden ure lif on clennesse ſ *and* þus queð. *Sobrie* et *iuste*. et *pie uiuamus in hoc seculo*. Wile we leden ure lif on þisse worelde meðeliche togenes us suluen. þat we þenchen *and* queðen. *and* do þat ure sowle *and* ure lichame be biheue. *and* forlaten al þat hem beð unbiheue ſ alse þe wise clerc seide on

St. Paul said that most all men led a sinful life and loved their sins, even as a weary man enjoys sleep. * p. 4.

To direct sinful men he wrote a letter to them. He included himself among sinners.

St. Paul tells us that now is the time to forsake our sins and to look for Christ's coming, which shall be on a mid-winter's night.

We must think and speak and do that which is needful for soul and body.

his book, thus saying, *Si prodesse cupis tibi quæ sint commoda quære.*—If thou desire to increase in goodness, seek after things that shall be profitable to thee. We lead our lives rightly towards our Lord Jesus Christ, if we forbear to do all that is displeasing to him, and follow in thought and in speech and in deed that which is pleasing to him. *Qui placet ipse Deo proximus esse potest.*—The man may be nearest to God who shall please him. Towards our fellow Christian we must lead our lives humbly in two ways. Of one the holy book speaketh, thus saying, *Da egenti, succurre non habenti, et in omni necessitate pro Christo subveni.*—Give to the needy, help the destitute, and in all wise relieve the necessities of thy fellow Christian. *Proximi nostri omnes quibus est unus Dominus, una fides, unum baptisma.*—Our fellow Christians are all those that obey one Lord, and have one belief in common, and one baptism. In such a mode of life we may trustfully abide our Lord Jesus Christ's coming, and be confident that he will come to us and will preserve us from our mortal life, and from everlasting woe, and will give us eternal weal with himself in heaven. *Qui vivit et regnat, &c.* AMEN.

III.

THE THIRD SUNDAY IN ADVENT.

Nox precessit dies autem appropinquabit. Our highest teacher next to our Lord Jesus Christ, that is our lord (master) St. Paul, admonishes us to amend our lives, and sheweth us in what wise, and saith that we ought so to do, and telleth us why, thus saying, *Nox precessit, dies autem, &c.*—The night is forth-gone (passed), and the day approacheth, and therefore it is right that we renounce and forsake nightly deeds, which are the works of darkness, and clothe ourselves with the weapons of light, that is, with true belief and with brightness, so that we walk by day in a becoming manner.

his boc. þus quedende. *Si prodesse cupis tibi que sint commoda quere.* Gif þu gierne waxest[1] on godnesse: sech after þing þe ðe beð biheue. Ure lif we ledeð richtliche togenes ure louerd ihesu crist. gif we forbereð al þat: þat him is unqueme. *and* folgeð on þonke *and* on speche. *and* on dede: þat him is iqueme. *Qui placet ipse deo proximus esse potest.* þe man mai be *god next. þe him beð iqueme. Tegenes ure emcristene we sulle laden ure lif: edmodeliche on two wise. On is þat þe holie boc of spechð. þus quedende. *Da egenti. succurre non habenti* et *in omni necessitate pro*[2] *Christo subueni.* Gief þe nedfulle. help þe hauelease. *and* on alle wise bet þin emcristene nede. *Eximi*[3] *nostri omnes quibus est unus dominus. una fides. unum baptisma.* Vre emcristene ben alle þo: þe hereð one louerd. *and* haueð one bileue imene. *and* one fulcninge. On swilch liflode we mugen trustliche abiden ure louerd ihesu cristes tocume. *and* siker ben: þat he wile to us cume. *and* weren us mid [wið] ure deaðliche liue. *and* wið eche wcwe. *and* gieuen us eche wele mid him seluen on heuene. *Qui uiuit* et *Regnat.*

[1] ?*read* waxen.

We must forsake all that is displeasing to God.

* p. 5.

We must act towards our fellow Christians in two ways.

[2] Originally *proximo.*

1. We must give to the needful and help the poor.

[3] read *Proximi.*

Our fellow Christians are those that have one Lord, one Faith, and one Baptism in common.

III.

DOMINICA TERTIA.

Nox precessit dies autem appropinquabit. Hure heiest lorðeu after ure louerd ihesu crist. þat is ure louerd sainte powel. munegeð us to rihtlechen ur liflode. *and* wisseð us on wilche wise. *and* seið þat we hauen riht þarto: *and* seið hwu þus quedende. *Nox precessit. dies autem* et *cetera.* Đe niht is forð-gon: *and* dai neihlecheð. *and* forþi hit is riht þat we forleten. *and* forsaken nihtliche deden. þo ben þe werkes of þiesternesse. *and* scruden us mid wapnen of lihte. þat beð soðfeste bileue. *and* of brihtnesse. swo þat we gon â dai

St. Paul admonishes us to amend our lives, and shows us how.

We must forsake nightly deeds and the works of darkness, and clothe us with the weapons of right.

Non in commessationibus, et ebrietatibus non in cubilibus et impudicitiis, non in contentione et emulatione, sed in horum oppositis. And not in dark garments. But here we will tell you of these dark weeds, what the holy apostle meant when he spoke of night and deeds of night, and day and weapons of light. *Nox accipitur multis modis, sed hic pro infidelitate.* —Night here betokeneth unbelief, that is everywhere put down, and right belief raised up, thank God! and yet, nevertheless, there are some so defiled with unbelief on the one hand, and so fast bound and so enveloped therein, that no priest nor bishop may amend them, neither with prohibitions, nor with shrift, nor with cursing, and that is wicked custom (fashion) that men yet confide in, and that consists in cleeping (invocation), and asking (inquiry), and unkind (unnatural) deeds, and cursing, and hansel and time (chance) and divination, and many such crafts of the devil; and the wretched man [trusts] that such things may prove a hindrance to the purposes of God; but all those who believe that such things may further or hinder them are accursed by God's mouth, who thus speaketh in the Holy Book.

Maledictus homo qui confidit in homine.—Cursed be the man that believeth in divination. But I will say, and take ye heed to it, what causeth such hindrances [to God's purposes]. We read in books that each man hath for a companion, an angel of heaven on his right hand that guides him and admonishes him ever to do good, and on his left hand an accursed spirit that ever teacheth him to evil, and that is the devil. He maketh the unbelieving man to believe in such divinations, as I erewhile spake of, and therewith he beguileth him, and depriveth him of heavenly weal and bringeth him into hell woe. May Christ shield us therefrom, and keep us in the true faith, and each man who hath it, and may he give it to him who hath it not.

The works of darkness, which are all heavy sins, and other such, as the apostle has here mentioned, as are over-eating, and to eat at unseasonable hours at the ale-house and at invitations, and at feasts, and chiefly at every feast to which he may be invited: for there a man knows not how (and will not try) to observe moderation of his mouth nor of his belly; and though he may know it with respect to meat, he will not with drink, ere he be so conditioned that he will fall into the devil's hand.

The third is for a man to sit in the evening at drink and to lie [a bed] long in the morning, and slothfully to arise and go too late to church.

bicumeliche. *Non in commessationibus et ebrietatibus non in cubilibus et inpudicitiis non in contentione et emulatione. sed in horum oppositis.* And noh[t] on derke wedes. ac her we seien eow of þese derke wedes. wat þe holie apostle meneð: þo he nemnede niht. **and* niehtes dede. *and* dai. *and* leochtes wapne. *Nox accipitur multis modis. sed hic pro infidelitate.* Niht bitocneð her unbileue. *þat* is aiware aleid. *and* rihte leue arered godeðonc. *and* naðeles get is sume þarfore of unbileue ifild on one stede. *and* swo faste bunden. *and* swo biwunde þarinne. *þat* no prest. ne no bissop ne mai him chastien: ne mid forbode. ne mid scrifte. ne mid cursinge. *and þat* is liðer custume. *þat* man leueð get. *and þat* is after clepenge. *and* ascinge. *and* uncunne. *and* warienge. *and* handselne. *and* time. *and* hwate. *and* fele swilche deueles craftes. *and þat* wreche man. *þat* swilche þing him mai letten: of *þat* þe god him haueð munt. Ac alle þo þe leueð *þat* swilch þing hem muge furðrie oðer letten: ben cursed of godes muðe. þe ðus seið on þe holie boc. *Maledictus homo qui confidit in homine.* Cursed be þe man þe leueð upen hwate. Ach ich wile segen undernimeð hit. hwat makeð swilch letten. we radeð on boc. *þat* elch man haueð to fere on engel of heuene: on his rihthalf. *þat* him wiseð. *and* munegeð eure to don god. *and* on his lifthalf an wereged gost. *þat* him aure tacheð to ufele. *and þat* is þe deuel. he makeð þe unbilefulle man to leuen swilche wigeles: swo ich ar embe spac. *and* þare mide he him bicherð. *and* binimeð him heuene wele. *and* bringeð him on helle wowe. crist us þarwið silde. *and* healde us rihte *bileue. *and* elch man þe hit haueð. *and* geue hine þo þe hit naueð nocht. Ðe werc of þesternesse: *þat* ben alle heuie sennen. *and* swilche oðre so þe apostle her nemde. alse ben oueretes. *and* untimeliche eten alehuse. *and* at ferme. *and* at feste. *and* masthwat at ilche laðeð[1] metisupe. For þar man ne can his muðes meðe. ne cunnen nele. ne his wombe met. *and* þeih he cunne of mete: he nele cunne of drinke. er he be swo iueid *þat* he falle defle to honde. Ðe þridde is *þat* man sitte an euen at drinke. *and* ligge longe a moregen. *and* slawliche ariseð. *and* late to chireche goð. Ðat feorðe is unrihte luue. *þat* is

We shall now explain what is meant by deeds of night and weapons of right.

* p. 6.

Night betokens unbelief.

Some are so fast bound by sin that no priest nor bishop may make them amend their lives.

Wicked customs, as soothsaying, &c., are the causes of this.

Cursed is the man that trusteth in such devil's crafts as divination, &c.

Each man has a guardian angel on his right hand that admonishes him to do good.

On his left there is an accursed ghost that teaches him to do evil.

* p. 7.

The works of darkness are: 1. all heavy sins. 2. gluttony and drunkenness at alehouses and at feasts. 3. drinking late at night and getting up late in the morning, and so be too late for church.

[1] So in MS.

The fourth is unrighteous love, that is, whoredom and adultery which people commit between them, unless they be lawfully espoused, and that is wicked and unseasonable and wretched; for whoredom hath no (proper) time nor reasonableness, but is the devil's obedience.

Nevertheless if a man hath aught to do with his right spouse at the wrong time or at an unseasonable time, when he should fast or keep holy day, he sinneth greatly, for the holy book forbiddeth it. The fifth is contention and jaw and double speech and every jangling of words. The sixth is when a man eggeth on his neighbour to do or speak to him harm or shame, and hath envy, each towards the other, and causeth him to lose his property, or his rights. These are the six works of darkness which the holy apostle so especially forbids. For each man who doth them, except he forsake them and repent, ere his last day, shall lose eternal light and bliss and life, and have in hell eternal pain and darkness along with devils. Christ shield us therefrom if it be his will [so to do]! The day which the apostle speaketh of is our right belief, which is our soul's light; the weapons of this light are six works of brightness, which are thus named, *Temperantia, Modica potio, Strenuitas, Continentia, per invicem Oratio, invicem Dilectio.* The first is right moderation in meals. The man who uses moderation aright shunneth ale-feasts and vain lusts (idle will), and hath proper meal times and enjoyeth timely meats and observeth moderation of mouth and of belly. The second is for a man to drink moderately, not for to quench his wicked desires (will) or his lust, which bad habits have brought on, but to relieve the necessities of his thirst.

The third is that a man should be watchful and nimble and active and tidy and rise early, and seek (go to) church diligently. The fourth is that the man that hath a spouse should refrain from lustful deeds when so ever it is untimely; and that those who are unespoused (unmarried) should abandon [them] altogether. The fifth is that each man should pray for others as for himself. The sixth is that each man should love others as himself, though he cannot quite so much. *Ista sex opera dicuntur et vestes et arma; vestes—quia nos ornant apud Deum et homines; arma—quia nos muniunt apud hostes.* These six works of brightness are called shrouds (garments) of light, because they clothe and deck, anent God and anent man, every one that doeth them; and moreover they are called weapons of light, because each man that

hordom. *and* mid-liggunge þe men drigen bi-twenen hem: bute gef he ben lageliche bispusede þat is unriht *and* untimeliche. *and* mid unselðe: for hordom ne haueð non time ne scule. ac is defles hersumpnesse. Ne forðe gef man haueð to done mid his rihte spuse on unsele. oðer an untime þan man faste sal. oðer halgen. he sinegeð gretliche. for þe holie boc hit forbet. þat fifte is chest *and* chew. *and* twifold speche *and* ilch fliting of worde. Ðat sixte is *þat* man eggeð his negebure to done oðer to speken him harm. oðer same. *and* haueð niðð elch wið oðer. *and* makeð him to forlese his aihte. oðer of his rihte. þese ben þe six werkes of þesternesse. *þe þe holie apostle for-bet so swiðe. For elch man þe hem doð: bute he hem forlete. *and* bete ar his ende dai: he sal forlesen eche liht. *and* blisse *and* lif. *and* hauen an helle eche pine. *and* þesternesse mid deflen. crist us þare wið silde gef is wille be. Ðe dai þe þe apostle of specð is ure rihte bileue. *þat* is ure sowle liht. þe wapnes of his lihte ben six werkes of brihtnesse. þe hatten þus. *Temperancia.* *Modica potio.* *Strenuitas.* *Continencia.* *Per inuicem oratio.* *Inuicem dilectio.* Ðet foremeste is riht medeme mel. þe man þe hit meðeð riht. þe suneð aleð gestninge. *and* idel wil. *and* haueð riht mel tid. *and* nutteð timeliche metes. *and* gemeð his muðes meðe. *and* of his wombe mete. Ðat oder is emliche drinke. naht for te quenchen his luðere wil. ne his lust. þe miswune haueð on broht: ac for to beten his þur[s]tes nede. Ðe ðridde is *þat* man be waker. *and* liht. *and* snel. *and* seli. *and* erliche rise. *and* gernliche seche chireche. Ðat feorðe is. *þat* man þe spuse haueð. his golliche deden wið-teo. swo hit be untime. *and* þo þe beð unbispused: forleten mid alle. Ðat fifte is. *þat* elch man for oðer bidde: alse for him seluen. Ðat sixte is. *þat* elch man luuie oðer al swo alse him seluen. þeih he swo swiðe ne muge. *Ista sex opera dicuntur* et *uestes* et *arma.* *Vestes: quia nos ornant apud deum.* et *homines.* *Arma: quia nos muniunt apud hostes.* Ðese six werkes of brictnesse. ben cleped lihtes scrud. *for *þat* hie sruðeð *and* huihted[1] togenes gode. *and* togenes manne elch þe hie doð. *and* ec he ben nemned lichtes wapne. for elch man þe hes doð wereð him

4. Illicit love, that is, whoredom and adultery.

5. Strife and jaw; double speech and jangling.

6. Exciting one's neighbour to evil speaking or wicked deed.

* p. 8.

Except a man forsake these six works he shall suffer eternal torment in darkness, along with devils.

Day is right belief.

There are six works of brightness.

1. Moderation in eating and having meals at proper times.

2. Moderation in drinking.

3. Rising early and going to church in time.

4 Restraining carnal actions and avoiding all lasciviousness.

5. Praying for others as for ourselves.

6. Loving our neighbours as ourselves.

These works adorn us before God and men.

* p 9.

[1] *or* hiuhted.

doeth them protecteth himself therewith from the enemy of mankind. The lord Saint Paul, who teacheth us thus and admonisheth us to renounce the six works of darkness which pertain to night, and to do the six works (deeds) which I last mentioned, which pertain to brightness, may he intercede for us with the holy Father of heaven, to give us might and strength to forsake darkness and to follow brightness. *Qui vivit et regnat, &c.* Amen.

IV.

THE CREED.

Tria sunt nominum saluti necessaria, scilicet fides, baptismus vitæ munditia. De FIDE ait dominus in evangelio, qui non crediderit condemnabitur; et sapiens ait, sine fide impossibile est homini placere Deo. De BAPTISMO autem, dicit dominus in evangelio; nisi quis renatus fuerit ex aqua et spiritu sancto et cetera. De VITÆ MUNDITIA, dicit dominus per prophetam, lavamini mundi estote; et in psalmo, declina á malo et fac bonum; et apostolus, immunditia nec nominetur in vobis cupientibus igitur consequi salutem. Insinuandum est quæ sit fides catholica; et quæ sit debita baptismo custodia; et quæ dei mandatorum observantia, id est, vitæ munditia. Et primo, quæ sit fidei doctrina in symboli serie contenta. Three things there are that each man must have who will lead a Christian life: the first is right (true) belief, the second is baptism, the third is fair (good) life; and he is not fully a Christian that is wanting in any of these three. Of Belief speaketh our Lord Jesus Christ in the holy gospel, thus saying, *Qui non crediderit condemnabitur.* The man who hath not true belief in him, he shall be doomed to suffer woe with devils in hell. Of Baptism he speaks in another passage in the gospel, and saith, *Nisi quis renatus fuerit ex aqua, &c.*—No man may come to God's kingdom unless he be baptized.

seluen þarmide wiþ mankinnes unwine. Đe lauerd sainte poul þe us lareþ þus. *and* munegeþ us to forleten þe six werkes of þesternesse. þe bilige to nihte. *and* to donne þe six dede. þe ich later nemnede þe bilige to brihtnesse. he þingie us to þe holie fader of heuene. þat he geue us mihte *and* strengþe to forletene þesternesse. *and* to folgie brictnesse. *Qui uiuit* et *R*egnat.

They are a shield to us against the devil.

IV.

CREDO.

The Creed.

*T*ria *sunt hominum saluti necessaria. scilicet fides. baptismus uite mundicia.* **De** *fide ait dominus in euangelio. Qui non crediderit condempnabitur.* **Et** *sapiens ait.* **S***ine fide inpossibile est homini placere deo.* **De** *baptismo autem dicit dominus in euangelio.* **N***isi quis renatus fuerit ex aqua* et *spiritu sancto* et cetera. **De** *uite mundicia dicit dominus per prophetam.* **L***auamini mundi estote.* **Et** *in psalmo.* **D***eclina á malo* et *fac bonum.* **Et** *apostolus.* **I***mmundicia nec nominetur in uobis cupientibus igitur consequi salutem.* **I***nsinuandum est que sit fides catholica.* et *que sit debita baptismo custodia.* et *que dei mandatorum obseruantia .i. uite mundicia. Et primo que sit fidei doctrina in simboli serie contenta.* Đre þing ben þat elch man habben mot. þe wile his cristendom leden. þat on is rihte bileue. þat oðer is fulohtninge. þe ðridde þe faire liflode. *and* he nis naht fulliche cristene. þat is ani wane *of þese þrie. Of þe bileue specð ure louerd ihesu crist on þe holie godspelle. þus queðende. **Q***ui non crediderit condempnabitur.* Đe man þe ne haueð rihte bileue on him. he beð dempd to þolie wowe mid deflen on helle. Of þe fulcninge he specð on oðer stede. on þe godspelle. *and* seið. **N***isi quis renatus fuerit ex aqua* et cetera. Ne mai noman cume to godes riche. bute he be fulcned.

Three things necessary to salvation.

Faith, Baptism, and Purity of Life.

He who lacks any one of these three things is not a true Christian.

* p. 10.

He who has not true belief shall be condemned to suffer woe with devils in hell.

No one shall come to God's kingdom unless he be baptized.

Of Clean (pure) Life speaketh Isaiah the prophet, thus saying, *Lavamini mundi estote*—wash you and abide clean; and David in the psalter-book [thus saith], *A delictô meo munda me domine!*—Cleanse me, Lord, from my sins. *Et alibi, Asperges me, domine, ysopo, &c.*—Sprinkle me with meekness, Lord, then shall I be clean. But because that each man is in Baptism [cleansed] of all sins, and ought to know his belief ere he receive baptism, therefore I will say to you your Belief, and your Prayer, and teach it you by God's help.

The true belief the twelve apostles put into writing ere they departed through the whole world to preach Christianity. But each of them wrote his verse, and St. Peter wrote the first. And the psalm which they all wrote is called Creed, after the first word of the psalm; and at the beginning of Christendom (Christianity) each man learnt the Lord's Prayer and Creed before he received baptism. And there were then many children who died unbaptized and were lost, and therefore there is a law ordained according to our Saviour's direction that children shall be baptized, and that their godfathers shall answer for them before the priest at the font, and be sureties for them before God at the church doors and securities at the font that they shall know their belief and their prayer, that is the Lord's Prayer and Creed, when they are able to learn them, and so be believing and righteous men. And the godfathers cannot do that unless they know their belief and take much heed of the children. Nor ought any man to refuse [to teach] when he is asked on account of necessity to do so. You all know your Creed, as I suppose, though you do not all know what it signifies. But listen now and attend to it, and I will teach you, by God's help, so that ye shall know; and I will repeat to you the Creed word by word, and therewith what each word signifies.

Credo in Deum, I believe in God. *Patrem omnipotentem*, the father almighty. *Creatorem cœli et terræ*, creator and ruler of heaven and earth, and of all creatures. This word *Credo* may be understood in three ways: the first is *Credo Deo*, I believe God; the second is *Credo Deum*,

Of clene liflade specð ysaias þe prophete þus queðende. *Lauamini mundi estote.* wasseð geu *and* wunieð clene. *and* dauið in þe salter boc. A *delicto meo munda me domine.* Clense me leuerd of mine synnes. Et *alibi.* Asperges *me domine* ysopo et cetera. Bispreng me mid edmodnesse louerd þanne be ich clene. Ac for þat elch man beð on fulcninge of alle synnen. *and* ogh to cunnen his bileue ar he fulcninge underfo. þarfore ic wile segen ow gure bileue. *and* gure bede. *and* tachen hit ew bi godes fultume. Đe rihte bileue setten þe twolue apostles on write: ar hie ferden in to al middeneard to bodien cristendome. Ac elch of hem wrot his uers. *and* sainte peter he wrot þat formeste. *and* þe salme þe hie alle writen is cleped *credo.* After þe formeste word of þe salme. *and* ate biginninge of cristendom: elch man leornede *pater noster. and credo:* ar þan he fulcninge understoden. And þo waren manie childre dede fulehtlese *and* forlorene. *and* þarfore *hit is iset lage bi ure drihtenes wissunge. þat me sal children fuluhtnie. *and* here godfaderes sullen for hem andswerie bifore þe prest ate fanstone. *and* ben here boreges togenes gode ate chireche dure: *and* inboreges ate fanstone. þat hie sulle cunne here bileue. *and* here bede: þat is þe *pater noster and credo.* þane hie lernie mugen *and* ben bileffulle men *and* rihtwise. And þat ne mugen þe godfaderes naht don: bute hie here bileue cunnen. *and* nime to þe children muchele geme. Ne noman ne agh werne. þanne me him for nede þar to bit. Alle cunne ower crede þaste ich wene. þeih ge alle nuten hwat hit biqueðe. Ac luste nu *and* undernimeð hit. *and* ich wille tachen eu bi godes fultume. þat ge sulle witen. *and* segge ou þe crede word after word. *and* þarmid hwat elch word bitocneð.

Isaiah and David both speak of a pure life.

Every one ought to know his belief before he is baptized.

The twelve apostles drew up the articles of the Christian faith.

What they wrote is called the Creed.

At the commencement of Christianity each man learnt the Creed and Pater noster before baptism.

* p. 11.

In order that children should not die unbaptized, godfathers and godmothers were appointed to answer for them at the font.

But this they cannot do unless they themselves know their belief, &c.

The Creed needs explanation, and therefore, with God's help, will I explain it.

Credo in deum. Ic bileue on god. *Patrem omnipotentem.* þene almihti fader. *Creatorem celi* et *terre.* Suppende *and* wealdende of heuene *and* of eorð. *and* of alle safte. Đis word *credo* man mai understonden on þre wise. *Credo deo.* Ich leue gode. þat oðer is. *Credo deum.* Ich ileue þat god is. þese

The word 'creed' is to be understood in a threefold sense.

I believe that God is. These two things do all heathen men. But the third doth no man except the good Christian, *qui credit in Deum*, that is, he who believes in God. And thereto five things are necessary for to believe in God. *Scilicet, eum Dominum omnium recognoscere, super omnia obedire.* The first thing is to acknowledge him as lord over all things; the second is to love him above all things; the third is to stand in awe of him above all things; the fourth is to honour him above all things; the fifth is to praise him above all things. The man that hath in himself these five things, hath in himself true belief, and if he be wanting in any thereof he is not a believing man. Now I have explained to you these five words. *Credo in Deum Patrem Omnipotentem Creatorem cœli et terræ.*

Hear now these others: *Et in Jesum Christum filium ejus unicum.* And I believe in the Saviour Christ his only son, *Dominum nostrum*, our Lord. He is called Saviour for that he delivered mankind from the deadly venom that the old devil blew upon Adam, and upon his offspring; so that their fivefold powers were altogether infected with venom. But our Lord Jesus Christ, through his five holy wounds, shed his blood and gave it mankind to drink, and therewith [took] out of them that deadly venom, and with his short death delivered them out of eternal death, and with his brief sore (pain) rescued them out of everlasting sickness, and gave eternal health to all those that were willing to receive it; and though all men be God's children, because he created them all and chose them as sons and daughters, nevertheless our Saviour Christ is his only Son, not by adoption, but by generation; for he begot him as the sun generates light, which he (the sun) spreads abroad into all this wide world. And he is therefore called the heavenly Father's Son; for the Father is in the Son in three ways: the first is in power, for he is great and mighty above all things; the second is in glory, for the moon and sun are astonished at his beauty, so beautiful is our Lord Jesus Christ; and the third is in goodness (virtue), for he is full of all goodness. And though our Lord Jesus Christ be lord of all creatures, nevertheless he is not the lord of all men, though they have all taken upon them his (Christ's) name; for they do not all obey him. Only the righteous and the believing and the God-fearing men obey our Lord Jesus Christ; for all the unrighteous men who commit great sins, serve the devil, and for the time he is their lord.

two þing don alle heðen men. Ac þe ðridde ne doð noman bute þe gode cristene. *Qui credit in deum.* *þat* is he þe bileueð in god. *and* þarto moten fif þing to bileuen in god. *Scilicet* **eum dominum omnium recognoscere. super omnia* *obedire. *þat* on is cnowen him to louerd ouer alle þing. *þat* oðer is luuien him ouer alle þing. *þat* ðridde is hauen eie of him ouer alle þing. *þat* feorð is wurðen him ouer alle þing. *þat* fifte is herien him ouer alle þing. Man þe haueð on him þos fif þinges: he haueð on him rihte bileue. *and* gef him beð oni þarof wane: he nis naht bilefful man. Nu ich eu habbe opened þes fif word. *Credo in deum patrem omnipotentem creatorem celi et terre.* Hereð nu þes oðre. *Et in ihesum* Christum *filium eius unicum. and* ich bileue on þe helende crist. his onlepi sune. *Dominum nostrum.* Vre louerd he is cleped helende. for *þat* he manken alesede of þe deaðliche atter. þe þe ealde deuel bleu uppen *adam. and* on his ofspreng. swo *þat* here fifealde mihte was altegeder attred. Ac ure louerd ihesu crist. þurh his holie fif wunden shedde his blod. *and* *þat* gef mankin to drinken. *and* þarmide ut of hem *þat* deaðliche atter. *and* mid his shorte deaðe lesde hem ut of eche deaðe. *and* mid his eðeliche sore redde hem ut of eche sicnesse. *and* gef hem eche hele alle þo þe hit healde willen. *and* þeih alle men ben godes children. for *þat* he hem alle shop: *and* ches hem to sunes *and* to dohtres. naðeles ure helende crist is his onlepi sune. noht after chesunge ac after strene for þan he him strende. alse þe sunne strenceð liht. þane he þospret into al þesse wide worelde. *and* is þarfore cleped þe *heuenliche fader sune. for þe fader is on þe sune on þrie wise. *þat* on is on westme. for *þat* he is muchel *and* mihti ouer alle þing. þat oðer is on wlite: for *þat* þe mone *and* þe sunne wundrieð of faire. swo fair is ure louerd ihesu crist. *and* þe þridde is on þewe: for he is ful of alle godnesse. And þeih ure louerd ihesu crist bie alre manne[1] louerd. naðeles he nis naht alre manne louerd. þeih hie ben alle on his name turned. for hie ne heren him naht alle. nomo ne heren ure louerd ihesu crist bute þe rihtwise. *and* þe bileffulle. *and* þe godfrihte. for alle þe unrihtwise men þe grete synnes drigen: hersumieð þe deuel. *and* þe hwile here louerd he bieð.

Only the good Christians believe in God, to which belief five things are needful:

* p. 13.

1. To acknowledge him as Lord over all things;
2. To love him above all things;
3. To fear him above all things;
4. To honour him above all things;
5. To praise him above all things.

God the Father of all.

Our Lord is called the Healer, because he healed mankind of the deadly venom blown upon Adam by Satan.

By his five holy wounds he restored man's fivefold powers.

With his short death he redeemed man from eternal death.

Christ is God's Son by generation.

The Son has three properties possessed by the Father: 1. power, 2. glory, and 3. goodness.

Christ is Lord only of Christian men, because all sinful men serve the devil and have him for their lord.

[1] *read* safte.

And therefore they (sinners) lie when they call Christ lord, and meanwhile it helpeth them not that they sing paternoster nor creed. May our Lord Jesus give us true faith and all who have need thereof, unto our life's end. Amen.

Qui conceptus est. We have begun to tell you in English what the Creed signifies, which every Christian man ought to know; and we have said two verses thereof, and will now pass on to the third. I believe in the Saviour Christ, whom the holy virgin our Lady Saint Mary conceived of the Holy Ghost in her body, not according to human conception, nor after carnal lust, but even as ye in your hearts receive the words of my mouth which I am speaking to you. So the angel said it when he brought her the blissful tidings, thus saying, *Ecce concipies, &c.*—thou shalt conceive a child in thy womb and bear a male child and call it Saviour, and it shall be king in the everlasting kingdom. Then answered our Lady Saint Mary and said, *Quomodo fiet istud quoniam virum non cognosco?*—How shall that be, since no man hath touched me. And the angel answered her and said, *Spiritus sanctus superveniet in te, &c.*—The Holy Ghost will come upon thee, and God's might shall make thee with child; and when it is born it shall be called the Child of God. Then answered the Lady Saint Mary and said, *Ecce ancilla Domini, fiat mihi secundum verbum tuum*—I am Christ's maiden: as thou hast said, so may it be. Thus meekly answered the meek queen of heaven and of earth and of all creatures. And thus became our Lady Saint Mary with child, thanked be our Lord Jesus Christ; when the time came [she brought forth a son], so that she neither ached nor smarted, nor was her virginity impaired.

Passus sub Pontio Pilato. He suffered under Pilate's rule. *Crucifixus, mortuus,* his holy body was spread out on the holy rood, and his feet were nailed thereto and his hands; and with spear's point was his sweet side opened, and his head was covered with a crown of thorns, and in many ways he was piteously tormented; and thus he suffered until the time that he suffered death for to relieve our necessities, though he himself had none.

Et sepultus. And his holy body was laid in the tomb in the holy sepulchre, that men still seek in Jerusalem.

Descendit ad inferos. And he went into hell and brake hell gates and

and þarfore h[i]e lieð þan hie crist louerd clepieð. *and* þe hwile ne helpeð noht. *þat* hie singeð *pater noster ne crede.* Ure louerd ihesu geue us rihte bileue. *and* alle þo nede habbeð to ure liues ende. amen. **Qui** *concept*us est. we habbeð bigunnen to sege ou on englis hwat bitocneð þe crede. *þat* elch cristeneman oh to cunnen. *and* habbeð seid þarof tweien uers. *and* wile nu þe þridde. Ich bileue on þe helende crist. þe *þat* holie maiden ure lafdie seinte marie on hire innoðe understod of þe holie gost. noht of mannes strene ne on lichamliche luste. ac alswo gie on ower herte unde[r]stonden þe word of mi muð þe ich speke to eu. alswo þe engel hit seide þo he hire brohte þe blisfule tiðinge. þus q*uie*ðende. **Ecce** *concipies* et cetera. þu shalt understonde child on þine innoðe. *and* cnowen *for cnauechild *and* clepen hit helende. *and* hit sal ben king on þe endelese kineriche. þo andswerede ure lafdi sainte marie *and* seide. **Quomodo** *fiet istud quoniam uirum non cognosco?* whu shal *þat* wurðe siððen wapman me ne [a]trineð[1]. *and* þe engel hire andswerede *and* seide. **Spiritus** *sanctus super ueniet in te* et cetera. þe holie gast wile cumen uppen þe. *and* godes mihte make ðe mid childe. *and* hwanne hit beð iboren: men sullen clepen hit godes bern. þo andswerede þe lafdie sainte marie *and* seide. **Ecce** *ancilla domini fiat michi secundum uerbum tuum.* Ich am cristes maiden. alse þu hauest iseid: swo mote hit wurðe. þus mildeliche andswerede þe milde quen of heuene *and* of eorðe. *and* of alle safte. *and* þus bicam ure lafdi *Sainte Marie* mid childe. þonked be ure louerd ihesu crist. þo ðe time cam swo *þat* hire ne oc. ne ne smeart. ne hire maiðhod ne was awemned. **Passus** *sub pontio pilato.* he was pined on pilates andwealde. **Crucifixus** *Mortuus.* His holie lichame was tospred on þe holie rode. *and* nailed þarto his fet: *and* his honden. *and* mid speres orde opened his swete side. *and* his heued heled mid þornene crune. *and* on fele wise rewliche tuked. *and* þus he þrewede for to *þat* ilche time. *þat* he deað þolede. for to beten ure nede: he[2] ne hadde him selue nane. **Et** *sepultus.* And was his holie lichame leid in burieles in þe *holie sepulcre. *þat* men sechen giet in ierusalem. **Descendit** *ad inferos. and* he ferde in to helle *and*

Third verse of the Creed treats of the miraculous conception.

An angel brought the blissful tidings to Mary that she should conceive and bear a son,

* p. 14.

and should call his name Jesus.

[1] *MS.* trineð.

The child would be called God's child.

The child was born in due time, and Mary felt neither ache nor smart.

Of the passion and crucifixion of Christ.

Of the burial of Christ in the holy sepulchre in Jerusalem,

[2] *originally* þe.

bound the devil; *id est, abstulit ei quam exercuerat potestatem, trahendi ad infernum animas a corporibus exutas;* first he took from him all the power that he had enjoyed, from the beginning of the world until the time came that he harrowed hell and took out with him all those who previously had been very obedient to him.

Tertia die resurrexit a mortuis. On the third day he arose from death, and dwelt with his apostles until the fortieth day; not continuously, but at various times.

Ascendit ad cœlos. Then he ascended to heaven, so that his apostles and many other folks beheld with their eyes how he went up.

Sedet ad dextram Dei Patris Omnipotentis. And he sitteth on the right hand of the Almighty Father. *Inde venturus judicatum vivos et mortuos.* Whence he shall come again to judge the quick and the dead, and to give the good eternal life and bliss in heaven, and the evil eternal woe and torment in hell, to shame both soul and body.

Credo in Spiritum Sanctum. I believe in the Holy Ghost, who is with the Father and with the Son one mighty God. *Sanctam ecclesiam catholicam.* And I believe that the church is God's holy house on earth, and is called in books *Kyriaca, id est, dominicalis,* that is in English, the Lord's house, and is thereto named because the heavenly king's body is therein as an ordinance; and therefore men shall ever go thither and pray there, and hear God's words, and learn how they shall lead their lives in obedience to God, and so unite themselves in true belief that they shall be an habitation of God, so that they shall be turned to one lord, to one belief, and to one baptism. *Sanctorum communionem.* And I believe that saints are of one mind, one counsel, and have fellowship in all holiness. *Remissionem peccatorum.* And I believe that sins are forgiven through true shrift. A man receiveth true shrift when he forsakes wholly his great sins and grievously bewaileth them and sheweth them his mass-priest, and repents of them as he (the priest) directeth him. *Carnis resurrectionem.* And I believe that on Doomsday mankind shall rise from death, and each man shall hear his doom according to his last deeds (in this life). *Et vitam æternam, Amen.* And all men shall come to live eternally, the good in everlasting bliss and weal with our Lord Jesus Christ, in heaven, the evil in eternal woe and torment with the devil in hell, soul and body without end.

brac helle gaten ; *and* bond þe deuel .i. *abstulit ei quam exercuerat potestatem. trahendi ad infernum animas á corporibus exutas.* formest he binam him alle þe mihte þe he hadde nutted fram[1] þe biginninge of þe worelde. for to þe time cam *þat* he heregede helle. *and* nam[2] ut mid him alle þe him hadden ar wel hersumed. *Tercia die resurrexit á mortuis.* On þe þridde dai he aros of deaðe. *and* wunede mid his apostles. for to þe fowertuðe dai. noht alegate ; ac stund-mele. *Ascendit ad celos.* Þo he steah to heuene. swo *þat* his apostles *and* muchel oðer folc mid eien bihielden hwu he upwende. *Sedet ad dextram dei patris omnipotentis. and* sit on rihthalf þes almihtie faderes. *Inde venturus iudicatum uiuos et mortuos.* Đanne he cumeð eft to demen þe quike *and* þe deade. *and* to geue þe gode eche lif *and* blisse on heuene. *and* þe iuele ; eche wowe *and* pine on helle. boðe to same þe sowle *and* þe lichame. *Credo in spiritum sanctum.* Ich bileue on þe holie gost. þe is mid þe fader. *and* mid þe sune on mihti god. *Sanctam ecclesiam catholicam. and* ich leue. *þat* chireche is holi godes hus on eorðe. *and* is cleped on boc kiriaca .i. *dominicalis þat* is on englis louerdlich hus. *and* is þerto nemned. for þe heuenliche kinges *lichame is to setnesse þarinne. *and* þarfore men sullen aure þider gon. *and* hem þar bidden. *and* godes word heren. *and* lernie hwu hie sullen here lif laden on godes hersumpnesse. *and* hem swo gaderen on rihte bileue. *þat* hie ben on godes wunienge. *þat* he ben turned on one lauerd. to one bileue. to one fulcninge. *Sanctorum communionem and* ich ileue *þat* halgan ben on mode. *and* on rede. *and* habben ferrede on alle holinesse. *Remissionem peccatorum. and* ich leue *þat* þurh soð scrifte synnes ben forgeuene. Soð scrifte understondeð man. þanne he his muchele synnes mid alle forleteð. *and* sore bimurneð. *and* shewеð hem his messe preste. *and* beteð hem alse he him wisseð. *Carnis resurrectionem.* And ich leue *þat* mankin shal a domesdai risen of deaðe. *and* elch man heren his dom bi eftemeste erdede. *Et uitam eternam amen. and* alle men shullen cume to libben echeliche. þe gôde on eche blisse *and* wele mid ure louerd ihesu crist on heuene. þe uucle on eche wowe *and* pine mid þe deuel o[n] helle. sowle *and* licam abuten ende.

[1] *MS.* fran.
[2] *MS.* nan.

which men still visit.
Of his descent into hell.
Of his resurrection on the third day.
Of his ascension into heaven,
whence he shall come to judge the quick and the dead.
Of belief in the Holy Ghost.
The Church is God's house on earth.
* p. 16.
The heavenly King's body is therein as an ordinance, and thither men should go to pray and hear God's words.
Of the communion or fellowship of saints.
Of the forgiveness of sins.
Of true shrift.
Of the resurrection of the body.
Of the life everlasting.
All men shall live eternally, the good in everlasting bliss, and the wicked in eternal torment.

V.

THE LORD'S PRAYER.

Pater noster, &c. When thou singest the psalm that is called Creed, thou sayest that thou believest in God, and makest acknowledgement that he is thy Lord; but when thou singest the psalm called *Pater Noster*, after the first word of the psalm, thou dost obeisance to God and kneelest to him and prayest that all his will may be done, and complainest to him of thy manifold necessities, and entreatest him to relieve them all; thus saying:—*Pater noster qui es in cœlis*, Our Father thou art in heaven, the Holy Trinity which created and ruleth over all creatures. We call him our Father for two reasons: the first is because that he created us and united the limbs to our bodies and the soul thereto, the sight to the eyes, the hearing to the ears, and to each limb its proper office; and so secretly has he put it (the body) all together that the joining of each limb is unperceived; and hereafter he will unite us when we shall arise from the dead. And therefore we call him Father because he has put our members together here (in this world). The second reason is, that he feedeth all living things which live on meat (food); all animals openly, and grass and trees secretly. But one of all animals, that is man, he [God] feedeth in two ways, nevertheless not all men but some only. The unrighteous man he feeds openly with bodily food, and the soul with her aliment. And though God thus feedeth all things, he is not, nevertheless, called the Father of them all (though he feedeth them all), but specially is he the Father indeed of those who receive his holy flesh and his holy blood in right faith and in true love. These are the righteous and the believing and the God-fearing men, who lead their lives as they are taught in church. And those who do not so have the devil for their father, who feedeth all those who follow him. And in the first man he (the devil) previously united all; and with carnal lusts he feedeth all unbelieving men who lived then or yet live, and he is therefore their father.

Sanctificetur nomen tuum. Blessed be thy name in us, so that we may extol thee in all our thoughts, praise thee in all our words, and honour

V.

PATER NOSTER.

Pater noster et cetera. Þu singest þe salm þe me clepeð crede. Þu seist þat on gode bileuest. *and* dost cnownesse þat he is þi louerd. ac þanne þu singest þe salm þat is cleped *pater noster*. *After þe forme word of þe salme: abugest gode. *and* cnewlest togenes him. *and* biddest þat all his wille wurðe. *and* menest to him þine fele nede. *and* biddest þat he hem alle bete. þus queðende. [P]*ater noster qui es in celis*. fader ure þu ert in heuene. þe holie þremnesse þe shop *and* biwalt alle shafte: we clepieð ure fader for two þing. on his for þo þe he us shop: *and* feide þe lemes to ure licame. *and* þe sowle þarto. þe sene to þe egen. þe hlust to þe earen. *and* to elche lime limpliche mihte. *and* swo digeliche hit al dihte: þat on elche feinge is hem on sene. *and* eft he us wile feie: þanne we shulen arisen of deaðe. *and* forþi we clepeð him fader for þat he us feide here. Oðer is þat he fet alle liuiende þing. þe bi mete liuien. alle nutten openliche: *and* gres *and* trowen dieliche. Ac on of alle nutten þat is man. he fet on two wise. noht alle: ac sume. Þo unriht-wise openliche mid licames bileue: *and* þe sowle mid hire bileue. *and* þeih he alle þing þus fede: he nis naðemo nemned heore alre manne[1] þeih hem alle fede. ac sunderlepes he is here fader mid wisse. þe on rihte bileue. *and* on soðe luue understant his holie fles. *and* his holie blod. þat ben þe rihtwise. *and* þe bileafule. *and* þe godfrihte men: þe ladeð her lif alse me hem in chireche lereð. *and* þo þe swo ne don: habben to fader þe deuel þe fet hem alle þo þe him folegeð. **and* on þe forme men: alle ueide er. *and* mid licames luste: alle unbilefulle men þe þo weren. *and* get ben. he fedeð. *and* is þarfore hore fader. *Sanctificetur nomen tuum*. bledsed be þi name on us. swo þat we on alle ure þanke. þe heien on alle ure worden. þe herien: on alle ure deden þe wurðien. *and* ouer alle þing þe luuien. *and* swo

Pater Noster.

In this prayer we kneel and ask that God's will may be done, and we pray for things needful to soul and body, and for forgiveness of sins.

* p. 17.

Our Father:—We call God our Father, 1. because he created us, and put our limbs (with their respective powers) together in a secret and wonderful manner;

2. he is our Father because he feedeth us and all living things.

[1] ? fader. But God is only the true Father of the righteous and the godfearing.

Other men have the devil for their father.

* p. 18.

Hallowed be thy name:—Let us all magnify, praise, worship, and love God's

thee in all our works, and love thee above all things, and so merit it that we may have in common the token of thy holy name. *Adveniat regnum tuum.* Thy kingdom come. To some men our Lord Jesus Christ comes, and a little while remaineth with them, and afterwards leaves them. Such are all those that hear the word of God in sermons and think that they will forsake their sins but do not. To some men our Lord Jesus Christ cometh and remaineth with them, and nevertheless reigneth not in them. Such are all those who have forsaken their sins, and according to the priest's instruction, earnestly repent. To some men he cometh and beginneth to reign in them in this brief life, and will fully reign in them hereafter in the eternal life; but such are now difficult to find upon earth; and nevertheless there are still many, namely, the God-fearing, who are void of sin, and lay no store by all world's pleasure, and love truly all living men, and are obedient to all God's behests, and are weary of this world and long for heaven, and desire (yearn) for nothing except what is according to God's will.

Fiat voluntas tua sicut in cœlo et in terra. Thy will be done on earth as in heaven; so that men may please thee with their life on earth, as do the angels in heaven. *Panem nostrum cotidianum da nobis hodie.* Give us to-day our daily bread. It is all called bread, that is man's food; but nevertheless bread denotes three kinds of food: the first is the meat (*or* food) which the body enjoys and lives by; the second is God's word, that is the soul's food; the third is the meat that each man ought to take with him when he shall depart this life, that is, Christ's holy body, which giveth all men eternal life and bliss in heaven. And if we are wise we may with one word pray for these three things and be successful in our prayers.

Et dimitte nobis debita nostra. And forgive us our trespasses which we have done, and often, in idle thoughts, in vain speech, in evil deeds, and many more times than we are able to say. *Sicut et nos dimittimus debitoribus nostris.* And so forgive us our trespasses as we do theirs who have trespassed against us. No man can say these words, when he beseeches God's mercy, if he hath in his heart malice, or envy, or hate towards his fellow Christian, without cutting himself off from God; but he prayeth that God's wrath may come upon his own head. *Et ne nos inducas in temptationem.* Lord shield us from every pain of hell. Every

ernien þat we habben moten of þine holie name þe tocne imene. *Adueniat regnum tuum.* Cume þi rixlinge. To sume men cumeð ure louerd ihesu crist. *and* litle hwile mid hem bileueð *and* siððen him forleteð. Swilche ben alle þo þe hereð godes word on lor spelle. *and* þenchen þat hie willeð here synnes leten. *and* ne don. To sume men cumeð ure louerd ihesu crist. *and* bileueð mid him. *and* naðemo ne rixleð noht on him. Swilche ben alle þo þe hauen here synnes forleten. *and* bi prestes wissinge hem gernliche beteð. To sume men he cumeð. *and* biginneð on him to rixle on þis eðeliche liue. *and* wille fulliche rixle on him eft on þe eche liue. ac swilche ben aruеð finde. nu abuuen corðe. *and* naðeles manie beð get. þo ben þe godfrihte þe clene ben of synnes. *and* leteð unwurð of alle woreld wunne. *and* luueð[1] rihtliche alle liuiende men. *and* ben hersume alle godes hese. *and* is þis woreld loð. *and* habbeð longinge to heuene. *and* ne gierneð to none þinge ſ bute after godes wille. *Fiat uoluntas tua sicut in celo* *et *in terra.* Wurðe þi wil on eorðe swo hit is on heuene. swo þat me þe quemen of here liflode on eorðe. alse don þe engles on heuene. *Panem nostrum cotidianum da nobis hodie.* Gif us to dai ure daihwamliche bred. Al hit is cleped bred ſ þat is mannes bileue ſ ac naðeles bred bitocneð þre bileues. On is þe mete. þe þe lichame bruketh and biliueð. Dat oðer is godes word. þat is þe sowle fode. þe þridde is for mete þat ilch man agh mid him to leden. þan he sal of þesse liue faren. þat is cristes holie licame. þe giueð alle men eche lif. *and* blisse in heuene. *and* gief we wise ben ſ we mugen mid one worde þese þrie þing bidden. *and* ben bene tiðe. *Et dimitte nobis debita nostra.* And forgiue us ure gultes þe we hauen don. *and* ofte on idel þonke. on unnet speche. on iucle dede. *and* muchele mo siðe þanne we segen mugen. *Sicut et nos dimittimus debitoribus nostris.* And swo forgiue us ure gultes. swo we don hem here þe us agult habbeð. Ne mai no man þese word seggen þanne he godes milce biseceð. gief he haueð on his heorte onde. oðer · nið. oðer hatiunge to his emcristene. þat he him scluen fram gode ne deleð. Ac biddeð þat godes wraððe cume uppen his ogen heued. *Et ne nos inducas in temptationem.*

name above all things.

Thy kingdom come :— Christ comes to some men but remains not long with them.

These men only *think* of repentance; they do not forsake their sins.

Others have Christ with them, but he does not reign in them.

Christ's kingdom is in the hearts of those who despise this world, and long for heaven, and desire nothing but what is according to God's will.

[1] *MS.* liueð.

* p. 19.

Thy will be done :— Let our lives please Thee!

Give us this day our daily bread :— Bread betokens three sorts of food: 1. bodily food, 2. spiritual food, 3. Christ's holy body.

Forgive us our trespasses, &c. :—

No one ought to say these words if he bears malice against any one in his heart.

Lead us not into temptation :—

torment of hell is effected in a threefold mode. The first is the devil's instigation and evil-teaching; the second is man's lust; and the third is man's will when he will do or say after the devil's teaching what is then pleasing to him; the instigation and the lust bringeth him into hell-torment. There are three things that weigh down mankind: the first is the will itself, the second is evil crimes, and the third the lusts of the flesh. And these two, that is, sin and the will, help the third, that is, the fleshly lusts which mislead mankind; and it is wholly through the devil that men are thus mistaught. As it is by the woman and her mirror; she beholds her mirror, and her shadow cometh thereon, and the shadow teacheth her how she may make herself look most lovely, for she desires to please all the lechers who look on her and so draw them to her. So cometh the devil into man's heart, when he will hold secret conversation with him, and saith thus:—Thou art a well-to-do man and honourable besides, if thou takest to the house (keepest at home) thou art less respected by men, but if thou wearest every day fine clothes and art open-handed (liberal) to gleemen and to whores, thou shalt be beloved and respected and shalt please all men. To the man that is envious he (the devil) speaketh in his heart and saith: A foul thing may it seem to thee that an inferior person hath fine clothes and thou mean ones, and that he should have worldly riches while thou wert better deserving thereof. With the hater he speaketh in his heart [and saith]: Now thou must hate him who hath done evil to thee and cry out on him with evil words and make him to lose his goods; a pitiful creature art thou if thou seekest not thy revenge, when thou seest thy opportunity, and if power faileth thee [not]. To the covetous man he whispers in his heart and thus saith: If thou art destitute thou art not respected nor pleasing (to men), but if thou hast world's wealth, thou mayest therewith fare worthily, and so look to thyself that thou art beloved and respected; and thou mayest, for the Lord's sake, distribute much alms, though it be unlawfully or unseasonably acquired. Give thereof for the love of God, then shall thy sins be forgiven thee. If thy priest, who shall take thy tithes, be not a chaste man, distribute it to such men as may pray for thee. To the narrow-hearted man the devil saith in his thought:—Keep well what thou hast; consider what may befall thee, and show some moderation when thou makest thy alms. Thou hast little wealth wherewith to help thy kin, and well worthy is wealth, whatever it be, of honour.

Louerd shild us fram elche pine of helle. Elch pine is fremed on þre fold wise. On is þe defles tuihting *and* mislore, þat oðer is mannes licunge. þe þridde is mannes wille. *þane he wile don. oðer queðen hwat him þanne liceð after defles lore. þe egginge *and* þe likinge him bringeð in to helle pine. Ðre þing beð þat mankin heuieð. On is þe selue lust. oðer is iuel lehtres. Ðe þridde flesliche lustes. *and* þese two þe ben leihter *and* lust: uulsteð þe þridde þat is þe flesliche lust. þe mankinne forlereð. *and* al hit is bi þe deuel. þat men þus forlerede. Alse hit bi þe wimman *and* bi sheawere. hie bihalt hire sheawere. *and* cumeð hire shadewe þaronne. þe shadewe hire taceð. hwu hie mai hire seluen wenlukest makien. for hie wule liken alle þe lechures þe on hire lokeð. *and* swo dragen hem to hire. Al swo cumeð þe deuel in to þe mannes herte þan he wile healde sunderrune wið him. *and* þus queð. Ðu ert wel don man. *and* þarto wurðlich. Gef þu takest to huse þu best men þe unwurðure ac gef þu werest elche dai faire cloðes. *and* best rum-handed to glewmen *and* to hores. þu shalt ben lef *and* wurð. *and* liken alle men. To þe man þat is niðful. he speked on his herte *and* þus queð. Ful mai þe þinke þat forcuðer haueð faire weden. *and* þu unwreste. *and* he wereldes richeise *and* þu ware betre wurðe. Wið þe hatiende man he specð on his herte. Nu shalt [þu hatien] þo þe iuel hauen don. *and* biremen him mid euel wordes. **and* maken him to forlesen his aihte. vnwreste þu best gef þu wreche ne secst. hwanne þu time siest. gief mihte þe þe[1] atiereð. To þe eiht-gradi men he runeð on his herte *and* þus queð. Gef þu best aihteles þu best unwurð. *and* loð. ac gef þu hauest woreld wele. þu miht þarof wurðliche fare. *and* swo loken þe þat þu best lef *and* wurð. *and* miht for ure drihtenes luue fele almes dele. þeih þu hit mid unrihte bigete. oðer on untime. Gif þarof for godes luue. þanne beð þe sýnne forgiuen. gef þi prest nis clene man. þe shal þine toðinge understonden. del hit men þe muge bidde for ðe. To þe narewe herted man on his þonke he seið. witte wel hwat þu hauest. walte hwat þe tide. *and* cune sume meðe þenne þu almesse makest. Ðu hauest eðeliche bi aihte to helpen þine kenne. wel wurð wunne be of wurðshipe swo

Three things bring men to hell: 1. Devil's instigation, 2. man's lust, 3. man's will.

* p. 20.

Three things weigh man down to hell.

This is seen by women and their mirrors.

They look into the glass and see therein their shadow, which teaches them how to make themselves handsome.—Thus do women entice the lecherous.

The devil enters men's hearts and holds secret talk with the sinner. He advises the well-to-do man to be liberal to gleemen and whores.

* p. 21.

He increases the discontent of the envious man.

[1] ? *ne.*

He advises the man who nourishes his hate to avenge himself.

He tells the covetous man that it is lawful to give alms from his unlawful gains.

The narrow-hearted man he advises to stick fast to what he has, and to be moderate in almsgiving.

With the heart of the drunken man the devil whispers, and saith :— Daintily to eat and drink maketh a man fair and well-favoured, and of many powers; whatever thou dost eat and drink and wear that thou hast, and if thou spillest or leavest anything, that thou dost wholly lose.

In the heart of the lascivious man the devil sings, and thus saith :— If thou dost value thy health, follow nature, and cool frequently thy bodily lust, and not in a few modes, but in many wises. It will befall thee well to increase this world. If thou wilt have offspring, have not [only] thine own wife but an other man's mate. Though learned men (the clergy) say that it is great sin for a man to follow often the lusts of the flesh, though he be married and do it on account of offspring, their mode of life belies themselves, for none do so as often as the religious (ordained men), who have not only one but many concubines; and if they esteemed it sin they would refrain from the deed. Thus the devil inciteth each man in his heart and causes him to do what he has incited him to.

Sed libera nos a malo. But deliver us, Lord, from his temptation, and from all evil. Amen. So be it.

VI.

THE NATIVITY OF OUR LORD.

Natus est nobis hodie Salvator qui est Christus in civitate David. Good tidings, and pleasant to hear, the lord Saint Luke tells us in the holy gospel, and saith that an holy messenger brought them from heaven to the land of Jerusalem, and told them to the shepherds who were watching over their cattle beside the city of Bethlehem. Listen now and attend how he told the tidings word by word. In the very night and at the very time that our Lady Saint Mary brought forth of her holy body our Lord Jesus Christ, were shepherds watching beside the city and guarding their flocks. Then came an angel from heaven to them and stood beside them, and God's brightness shone about them, and they were sore affrighted and in great dread. *Et ait angelus eis, Nolite timere.* And the angel said to them, Be not afraid; *Ecce enim evangelizo vobis, &c.,*

hit be. On þe drunken men he runeð mid his herte *and* seið. Esteliche eten. *and* drinken maketh þe man fair. *and* wurliche. *and* on manie mihte *þat* þu etest *and* drinkest *and* werest. *þat* þu hauest. *and* gef þu ani þing spelest *and* leuest. *þat* þu fo[r]lest. On þe gole men he gelð wiþ his herte. *and* þus queð. Gef þe is lef þin hele. heald þin cunde. *and* þine licames lust kel ilome. *and* naht on feawe ac on fele wise. þe wile falle wel to echen þis woreld. Gef þu strene wult haue? *ne haue þu naht þin ogen wif. ac oðer mannes imene. þeih lerdemen segen *þat* hit be muchel sunne *þat* man his licames lust drige. ofte þeih hie bispused ben. *and* don hit for strene. here liflode ligneð hem seluen. for ne doð hit none swo ofte se þe hodede. þe naueð *him* selue naht on ac fele imene. *and* gef he *þat* hielde synne. he wolde þe dede wiðtien. Ðus deuel eggeð ælch man on his herte. *and* macað *þat* he wule do *þat* he *him* to teihte.* *Set libera nos á malo.* Ac les us louerd of his egginge. *and* of alle iuele. *amen.* swo hit wurðe.

He advises the drunken man to eat and drink, so that he may keep up his good looks.

The lascivious man he advises to cool his fleshly lusts, because it will help to people the world, and bids him to have not only his own wife but the wives of other men.

Learned men (the clergy) call this sin, but none trespass so often in this matter as they do.

VI.

IN DIE NATALIS *DOMI*NI.

Natus est nobis hodie saluator qui est Christus *in ciuitate dauið.* Gode tiðinge *and* murie to heren. us telleð þe louerd se[i]nte lucas? on þe holie godspelle. *and* seið *þat* on holie erndrake hem brohte fram heuene. to þe londe of ier*usalem*. *and* tealde þe herdes þe wakeden ouer here oref. biside þe burch belleem. lusteð nu *and* undernimeð hwu he se tiðinge teald[e] word after word. On þe niht *and* on þe time. þe ure lafdi seinte marie kennede of holie lichame ure louerd ihesu crist. were herdes wakiende bi side þe buregh *and* wittende here oref. Ðo cam on angel of heuene to hem. and stod bisides hem. *and* godes brihtnesse bilihte hem. *and* hie waren swiðe offurihte. *and* ofdredde. *Et ait angelus eis. Nolite timere.* and þe engel quað to hem ne be ge *naht ofdredde. [E]*cce enim euangelizo uobis* et cetera.

St. Luke tells us merry tidings in the holy gospel, and says that a holy messenger brought glad tidings to the shepherds of Bethlehem, on the very night that Jesus was born.

The angel stood beside the shepherds and said, 'be not afraid, for I bring you tidings which shall be great joy to all people.'

* p. 23.

I bring you tidings which shall be for great bliss among [all] people. No man knows what bliss is who hath never undergone sorrow. But as sorrow seemeth bitter while it lasteth, so appeareth joy the sweeter when it cometh afterwards. All mankind was dwelling in great affliction, some in this world, and others in hell-pain, until that same time that our Lord Jesus Christ delivered them therefrom, and so turned their woe to weal and their sorrow to great bliss; and of this bliss speaketh the angel and sheweth in which way and through whom this bliss should come; thus saying:—*Natus est nobis hodie, &c.* To us is born to-day a Saviour that is Christ the Lord, in David's city.

Hoc autem dixit, quia societas hominum erat adimpletura numerum angelorum. These words the angel said because that man should fill up the angels' seat (which had been previously forfeited, when Lucifer and his company fell out thereof), and not (did he say these words) on account of angels' sickness, which have eternal health, but for man's sickness, who are all sick, and have all been so since affliction came upon our firstfather Adam, as our Lord saith in the holy gospel, *Homo quidam descendebat ab Jerusalem in Jericho et incidit in latrones, &c.* Our Lord Jesus Christ saith that a man went from Jerusalem to Jericho and came upon thieves, and they spoiled him of all his rich garments, and wounded him very sorely and left him scarcely alive. This is said of Adam. *Qui descendit a beatitudine cœli, in defectus hujus mundi.* It was Adam that went out from the perfect bliss of Paradise into the wretched state of this world, and led after him then nigh all his offspring. *Et incidit in latrones*; and came upon outlaws, that is to say, devils, *qui despoliaverunt eum gratia, immortalitate, innocentia,* who bereft him of all his rich garments, which were unmerited grace and immortality and innocency. With these three garments our Lord Jesus Christ had protected him against three foes, *scilicet peccatum, dolorem, mortem,* against sin, sorrow, and death. *Et plagis impositis abjecerunt,* and after they had thus stripped him they severely wounded him wellnigh to the death. *Inferentes eis plagas, id est, humanorum defectuum causas.* The wounds that they inflicted on him are the manifold sins which they (the devils) brought upon him, when they opened his ears to listen to the devil's

Ich ew bringe tiðinge þe shule ben a folke to muchele blisse. Ne wot no man hwat blisse is: þe naure wowe ne bod. Ac swo þe wowe þinkeð biter. þe hwile þe he lesteð. swo þinð wele þe swettere þan hit cumeð þarafter. Al mankin was wunende on muchele wowe. sum on þisse worelde. *and* sum on helle pine. forte þat ilke time: þat ure louerd ihesu crist hem þarof a-redde. *and* turnede swo here wowe to wele. *and* here sor to muchele blisse. *and* of þesse blisse specð þe engel. *and* seweð á whilche wise. *and* þuregh hwam þis blisse cumen sholde. þus queðende. *Natus* est *nobis hodie* et cetera. Vs is boren to dai helende. *þat* is crist þe louerd on dauiðes burehg. *Hoc autem dixit. quia societas hominum erat ad impletura numerum angelorum.* Dos word sede þe angel for *þat* man sholde fuluullen englene sete. þe was er iwaned: þo þe lucifer *and* his ferreden fellen ut þarof. *and* naht for englen unhele þe habbeð eche hele. ac for mannen unhele. þe ben alle *and* hauen ben alle siðen unlimpe cam uppen ure forme fader adam. alse ure drihten seið on þe holie godspelle. *Homo quidam descendebat ab ierusalem in ierico* et *incidit in latrones.* et cetera. Ure louerd ih[*es*]u crist seið. *þat* a man ferde fram iher*usa*lem into ierico. *and* bicam uppe þeues. *and* hie *him bireueden alle hise riche weden. *and* wundeden him swiðe sore. *and* forleten him unneðe liues. Þis is seid bi adam. *Qui descendit á beatitudine cœli. in defectus huius mundi.* Ðat was adam þe ferde ut fram[1] þe fulle edinesse of paradis. in to þesse wrecheliche hateringe of þisse worelde. *and* ledde after him neih þan al his ofspreng. *Et incidit in latrones and* bicam uppen utlagen. *þat* waren deflen. *Qui despoliauerunt eum gratia immortalitatis innocencia.* Ðe bireueden him alle his riche weden. *þat* waren unerned giue. *and* undeðlicnesse. *and* loðlesnesse. Mid þese þre weden ure louerd ihesu crist him hadde warned togenes þre fon. *Scilicet peccatum. dolorem. mortem.* togenes sỳnne. *and* sor. *and* deað. *Et plagis impositis abiecerunt. and* siðen[2] hie hadden bireued him þus: swo hie forwundeden him welneih to deaðe. *Inferentes eis plagas .i. humanorum defectuum causas.* þe wundes *þat* hie on him makeden: ben þe manifeald sỳnnes. þe hie on him brohten. þo þe hie

No one knows what bliss is unless he has suffered affliction.

Joy is all the sweeter after grief.

All mankind were living in great affliction until Christ came and turned their woe to weal.

Man was created to fill up the place in heaven forfeited by Lucifer and his angels.

Christ came to heal man's infirmities.

The parable of the Good Samaritan.

* p. 24.

This parable is said of Adam.

[1] *MS.* fran.

Adam fell out of Paradise, and came upon outlaws, that is, devils, who stripped him of his immortality, of his innocency, and of God's grace.

[2] *MS.* siðer.

They wounded him even unto death.

lore and his eyes to behold the forbidden apple, and when he raised his hand to take it, and with the nose thereto to smell, and did eat thereof with his mouth.

And through these fivefold trespasses he wholly lost the fivefold might (power) which God gave him when he created him, so that he had never need to suffer hunger, nor thirst, nor want, nor cold, nor weariness, nor old age, nor sickness, nor death. But because he did these sins, God took vengeance [upon him], and deprived him of all these powers, and he became weak, and poor, and unwhole; and all his offspring suffered in sin and in weakness and in woe, and bitterly were tormented whilst they were here, and lived sometimes in hunger, sometimes in thirst, sometimes in cold, sometimes in heat, sometimes in sorrowfulness, sometimes in weariness, and often in bitings of reptiles; in old age, and in sickness, in numerous other woes, and at last death. And in such sickness they longed eagerly for our Saviour; and he came, thanked be he, to heal them of their sin-wounds, and to clothe them in those honourable garments which the devil had taken from our forefather Adam, that was *stola immortalitatis*, the bliss of eternal life, and to give back those powers of which Adam had deprived us all, *scilicet gaudium plenum*, that is, the fulness of endless bliss. And he also sent messengers before him to make known that he would come, and they were patriarchs, and prophets, and angels. He also sent a messenger when he came, and that was the angel of whom I previously spoke, who made known to the shepherds, who were watching their flock beside the city of Bethlehem, that the Saviour was born therein. The angel was not sent to speak to kings nor to earls, nor to barons, nor to any high ones, nor to proud men in the world, but to low and mean men, as shepherds are. But therefore I will tell you (take heed thereto and understand it) what the herdsmen and what the night-watches, and what the cattle betoken, and first of all what the wild beast denotes, which will worry these cattle and will catch them and will steal them and forcibly carry them off. Of this beast speaketh Saint Peter thus, saying, *Adversarius vester diabolus tamquam leo rugiens circuit quærens quem devoret.* Our foe, that is, the devil, wandereth about us; he practises the wiles, sometimes of a fox, at other times of a wolf, sometimes of a lion,

openeden hi[s] earen to luste þe defles lore. *and* his eien to bihealden þe forbodene appel. *and* hef hiȝ honde hit to nimen. *and* mid þe nose þarto te smullen. *and* mid his muð þarof et. *and* þurh þes fifealde gultes. forleas þe fiffeald mihten þe god him gef þo þe he him shop. swo þ*at* he ne þurte naure þolen hunger. ne þurst. ne woninge. ne chele. ne werinesse. *ne elde. ne unhelðe. ne deð. ac for þ*at* he dide þise sȳnnes god wrac *and* binom him þese mihtes alle: *and* he bicom unmihti. *and* wreche. *and* unhol. *and* his ofspring al. þrowude on sȳnne. *and* on unmihte *and* on wowe *and* gemerliche pineden. þe wile þe hie here weren: *and* wuneden. hwile mid hunger. hwile mid þurste. hwile mid chele. hwile mid hete. hwile mid sorinesse. hwile mid werinesse. *and* ofte mid wurmene icheu. *and* mid elde. mid unhelðe. mid oðre wowe inohg. *and* ettan ende mid deðe. *and* on swiche unhelðe wisseden[1] georne efter helende. *and* he com. þanked wurðe him: to helen hem of heore sȳnwunden. *and* to winden hem on þa wurhliche weden þe þe dieuel binom ure forme fader adam. þ*at* wes. *Sstola*[2] *inmortalitatis.* þ*at* is þe blisse of eche liue. *and* to giuende þe mihtes þe adam forgremede us alle. *Scilicet gaudium plenum.* þ*at* is þe uulle of endelese blisse. And alse he sende erendrake biforen him to cuðen þ*at* he cumen wolde. *and* þ*at* were patriarkes *and* prophetes. *and* engles. ealse he sende erendrake þo he com. *and* þ*at* wes þe engel þe ich er embe spec. þe cudde þe herdes þe biwakeden here oref: bisides þe burehg bethleem þ*at* þe helende was þerinne iboren. Ne was þe engel isend ne to kinge. ne to eorle. ne to barun. ne to none hege: ne oregele men on þe wurelde wið[3] to spekende. ac to loge: *and eðeliche men alse heordes buð. ac forþi ich wile seggen giu nimeð geme þerto. *and* understondeð it hwat þo heordes bitocneð. *and* wat þe ni[h]t wecches. *and* hwat þat oref *and* alre erest hwat þe wilde deor þe þis oref waneð. *and* wile bicachen it. *and* wile forstelen. *and* wile mid stre[n]gðe binimen. Of þis deor specð seinte p*eter* þus queþende. A*Duersarius* u*ester diabolus tamquam leo rugiens circuit querens quem deuoret.* Vre fo þ*at* is þe deuel wuandreð abuten us he teð forð geres hwile af*ter* fox. hwile af*ter* wulue. hwile

Adam's wounds were his sins, which the devil brought upon him when he ate the apple, and thereby sinned in a fivefold manner.

* p. 25.

Sin caused Adam to lose the five powers which God had given him.

All his offspring likewise suffered from divers afflictions, and longed eagerly for the coming of Christ.

[1] *or* willeden

At last Jesus came to heal man's sin-wounds, and restore him to the bliss of eternal life.

[2] So in *MS.*

Messengers, that is patriarchs, &c., announced Christ's coming.

An angel too was sent, but not to kings or earls but to poor shepherds.

* p. 26.

[3] *MS.* þið.

Here follows an explanation of the shepherds, of their cattle, and of the wild beasts that worry them.

The wild deer denotes the devil, who appears at different

and at other times that of other animals, and in each of his deeds he is compared to the animal whose tricks he exhibits. *Greges sunt, oves et boves, caprœ et porci.* The flocks which this beast worrieth are sheep and oxen, and goats, and swine, and [these] denote men. Some men lead a pure life and neither do nor say anything unpleasant to their fellow men, but love God and go each day to church, as sheep to the fold, and do gladly their duty to the church and give alms to poor men, and are called sheepish men.

Other men will do nothing wrong, but labour with the earth, and till much for other men's behoof, and these are called oxish (*or* neatish) men. Of these sheepish and neatish men speaketh the prophet thus, saying :—*Subjecisti sub pedibus ejus, oves et boves,* that is to say, the sheepish and the neatish men are in bondage to Christ. Some men lead their life as goats or bucks. *Hoc animal pascit in altum et est libidinosum.* This animal is very lascivious, and pastureth sometimes upon trees, at other times upon cliffs, and again in the dales, and stinketh foully on account of his lasciviousness. Such are all proud men who reckon themselves high and practise whoredom and of the filth foully stink; and of such men saith our Lord Jesus Christ, *Statuet quidem hœdos a sinistris, et mittet in ignem æternum.* On Doomsday bucks and goats, that is to say, the men and the women who practise whoredom, shall stand on our Lord Jesus Christ's left hand, and he shall send them into the eternal fire in hell along with all devils.

Some men pass their lives in eating and drinking, as swine, which foul themselves, and root up and sniff ever foully, and much enjoy foul things, and when they are full they go to the foul mire and therein wallow. So doth the foul man who followeth the will of his belly and oft filleth himself with unlawful gains, when he beareth about his cloak and speweth out the dainty meats and drinks; and when he is full defiles himself in the foul mire of drunkenness and of whoredom, and therefore they are called swinish men, and in them the devil dwelleth by the leave of our Lord Jesus Christ, as the holy gospel saith, *Dominus ejecit legiones dœmonum de homine quodam; et rogaverunt dœmones, Mitte nos in gregem porcorum. Et ingressi præcipitaverunt porcos in mare.* The holy gospel saith that our Lord drove many devils together

after leun. hwile after oðre. *and* on ech of hise deden is iefned to þe deore wuas geres he forðteoð. *Reges sunt. oues et boues. capre* et *porci.* Ðet oref þe þis deor waneð beð shep *and* reðeren. *and* Get. *and* swin: *and* bitocneð men. Sume men ledeð clene liflode. *and* ne doð ne ne queðeð none manne loð ac luuigeð god. *and* goð eche dai to chirche alse shep to uolde. *and* doð gladliche here rihte to chirche *and* elmesse wreche men. *and* beð cleped shepisse men. Sume men ne willen non unriht: ac winned wið þe eorðe. *and* tiliget michel to oðre mannæs bihofþe. *and* þese men beð icleped ruðerihsse. men of þese shepishse: *and* ruðerishse men. speð þe prophete þus quepinde. *Subiecisti sub pedibus eius. oues* et *boues.* þis to seggen þe shepisse *and* þe netisse men beð under cristes þralshipe. Sume men leden here [lif] alse get: oþer buckes Hoc animal *pascit* in *altum* et *est libidinosum.* *Ðis oref is swiðe egerne. *and* fecheð his leswe. hwile uppen trewes. *and* hwile uppen cliues. *and* hwile in þe dales. *and* stinceð fule for his golnesse. Swo ben alle oregel men. þe telleð hem seluen heige. *and* drieð hordom. *and* of þe hore fule stinkeð. *and* of swilche men seið ure louerd ihesu crist. *Statuet quidem hedos a sinistris.* et *mittet in ignem eternum.* A domes dai sulle buckes. *and* þe get. þo ben þe wapmen *and* þe wimmen þe hordom drien. stonden an ure louerd ihesu cristes lift hond. *and* hem sal senden into þat eche fur on helle mid alle deflen. Sume men ladeð here lif on etinge *and* on drinkinge alse swin. þe uulieð *and* wroteð *and* sneuieð aure fule. *and* ful þing muchel bruketh. *and* þan hie fulle beð. hie secheð to þe fule floddri. *and* þaron waleweð. Swo doð þe fule man þe folegeð his wombes wil. *and* of unrihte bigete ofte filleð. þane he bereð abuten here senibhakel. *and* þe est metes *and* drinkes ut speweð. *and* þan he fulle ben. bisulieð hem on þe fule floddri of drunkennesse. *and* of hordom. *and* þarfore ben icleped swinisse men. *and* on hem wuneð þe deuel. bi ure louerd ihesu cristes leue alse þe holie godspel seið. Dominus *eiecit legiones demonum de homine quodam et rogauerunt demones. Mitte nos in gregem porcorum. Et ingressi precipitauerunt porcos in mare.* Ðe holie godspel seið þat ure drihten

times under various forms —as a fox, a wolf, a lion, &c.

The cattle worried by the wild beasts are sheep, oxen, goats, and swine, which betoken men.

Sheepish men lead a pure and innocent life.

Neatish men till the earth and lead an innocent life.

* p. 27.

Goatish men are proud, lascivious men, and stink of whoredom.

On domesday these foul bucks and goats shall stand on our Lord's left hand.

Swinish men delight in eating and drinking, &c.

They follow the will of their bellies, and defile themselves in the foul mire of drunkenness.

The devil dwells in these men.

out of a man who was out of his wits, and thus healed him, and the devils entreated our Lord Jesus Christ to send them into a flock of swine, and he did so; and the swine ran, as the devils drove them, into the sea and drowned themselves. So giveth our Lord leave to the devil to be in the *swinish* men, of whom I before have spoken, and to dwell in them and to drown them, and to bring them out of their wits, and to drive them from one wrong to another, from a little vice to a great one, from sin to sin, from evil to evil, and lastly he drowneth them in shameful death and leadeth them with him to hell. These four sorts of men whom I have previously mentioned, are the cattle which the herdsmen were watching over; and the herdsmen themselves are the teachers of holy church which pasture their flocks, as the book saith, *in pascuis uberrimis pascunt ea*, on sweet pastures, which are the good words of Holy Book, which is the soul's pleasant food, as dainty eating and drinking is the body's. *Iners pastor aut sedet in ignorantia aut accubitat in negligentia aut jacet in voluntate.* The bad (slothful) shepherd sitteth in ignorance, for he knows not how to guard his flock; or lounges about and sleepeth, and sinneth in negligence, as he that is reckless and standeth in no awe of his lord; or lieth in evil desire and sleepeth fast in his sins; then cometh the wild beast, of which I previously spake, and worrieth the flock, *Sed boni pastores vigilant, et noctis vigilias custodiunt supra greges suos et pro illis sese hostibus opponunt.* But the good herdsmen watch in purity of life over their flocks, which they pasture in holy doctrine, and teach them to understand what is evil and what is good, and often admonish them to forbear vices and to follow good virtues. *Vita præsens caliginosa est tenebris peccatorum.* All this life in which we live is compared to night, because it is so dark through our horrible sins. *Hujus noctis sunt quatuor vigiliæ. Sero, id est, pueritia. Media nox, adolescentia. Galli cantus, virilis ætas. Mane, senium.* In this night there are four night-watches: (1) Before evening, which pertaineth to children; (2) midnight, which pertaineth to younkers; (3) cockcrow, which pertaineth to adult men; (4) morning time, which pertaineth to old men. These herdsmen, that are the teachers (of holy church), as bishops and priests, watch before evening, and then the children are virtuous (well behaved). At midnight he (the bishop or priest) watcheth, when he takes away

drof fele deules togedere ut of á man þe was of his wit. *and him swuo helde. *and* þe deules beden ure louerd ihesu crist þat he hem sende into floc of swin *and* he swo dide. *and* þe swin urnen alse deulen hem driuen into þe sæ. *and* druncnede hem seluen. Swa giued ure drihten leue þe deule to ben on þe swinisshe man þe ihc er of spec *and* on hem to wuniende *and* hem to drenchende. *and* of here wit to bringinde. *and* to driuen fram unrihte to oþer. fram eðeliche laste to michele. fram synne to synne fram iuele to iuele *and* ettan ende hem drencheð on shameliche deðe *and* mid hem to helle ledeð. Ðese fower mannisshe þe ich er inemd habbe. beð þat erf þe þo herdes ouer wuakeden. *and* þe selue herdes beð þe lorþewes of holi chiriche. þe leseweð here orf alse þe boc seið *IN pascuis uberimis pascunt ea.* on swete leswe. þo bin þe gode word of holi boc þe beð þe saules lustliche bileue. alse estliche etingge *and* dringkinge is te lichames. *INers pastor aut sedet in ignorancia aut accubitat in negligencia aut iacet in uoluntate.* Ðe unwreste herde sit on unwisdomnesse. for he ne can is orf gemen. oðer hloneð and slepeð. *and* synegeð on gemeleste alse he þat is recheles *and* non eige ne stand of louerde. oðer lið on liþere wille. *and* feste slepeð on his synne. þanne cumeð þe wilde deor þe ich er seide *and* þat orf waneð *Set boni pastores uigilant.* et *noctis uigilias custodiunt supra greges suos* et *pro illis se se hostibus opponunt.* Ac þe gode herdes *wakieð on faire liflode ouer here orf þe þei leswueð on halie larspelle. *and* wisseð hem to understanden wat is uuel *and* wat is god. *and* munegeð hem ofte unðewes to forberen. *and* gode þeawes to folgen. *Vita presens caliginosa est tenebris peccatorum.* al þis lif þe we on liuen is to nihte iefned for þat it is swa þester of ure ateliche synnes *Hvius noctis sunt iiii*or *uigilie SEro .i. puericia. MEdia nox adolescencia. GAlli cantus uirilis etas. MAne senium.* on þis niht beð fowuer niht wecches. Biforen euen þe bilimpeð to children. Mid-niht ðe bilimpeð to frumberdligges. hanecrau þe bilimpeð þowuene men. morgewile to alde men. Ðese herdes þe beð lorþewes. alse bisshupes. *and* prestes wakieð biforen euen þanne þe childre wuel þewuen. On midniht he wakeged þanne

The story of the herd of swine possessed by devils.

* p. 28.

God gives the devil leave to dwell in swinish men, and at last to drown them in hell.

The shepherds are the teachers of holy Church.

The pasture is the Word of God.

The lewd shepherd takes no heed of his flock, but allows the wild deer to worry the herds.

Good shepherds watch over their flocks, and instruct them to do good and to forsake evil.

* p. 29.

Life is compared, on account of sin, to night.

This night has four watches—before evening, midnight, cockcrow, and morning: which represent childhood, youth, manhood, and old age.

the vices of younkers and teacheth them good habits. At cock-crow he watcheth, when he turneth the full grown men to God's service. In the morning he watcheth, when he turneth old men to the bliss of our Lord [Jesus] Christ. Thus ought all good shepherds to keep a spiritual watch, for thus watched the shepherds of whom I have previously spoken, when that the tidings came to them that our Lord Jesus Christ was born; *Qui est verus Samaritanus, scilicet custos hominum,* who is the herdsman of all herdsmen, and the physician of all physicians, who came to heal the wounds that the devil had brought upon mankind, as ye before have heard. *Alligavit vulnera, infundens vinum et oleum.* He threateneth all sinful men who have done capital sins, and will not take shrift thereof, with eternal fire in hell unless they forsake, repent, and pray for mercy. All those who renounce their sins and amend he healeth of their sin-wounds with baptism, and giveth us his holy flesh for daily bread and his holy blood for drink, and biddeth us to use it in this long affliction and in this wretched world, and promiseth us for a reward eternal health in the Saviour's world. *Quod qui promisit dignetur reddere nobis.* Amen.

VII.

EPIPHANY.

Reges Tharsis et insulæ munera offerent. Reges Arabum et Saba dona adducent. With meed we may go over the water, and through benefit of gifts obtain friends, and with becoming presents we may gain the acquaintance of kings. So doth the wise man who is blessed (happy); and the unwise man will not do so, for he is not blessed. The unwise man and the spoilt child have both one law (custom); for they both desire to have their will, though it be wrong, and are therefore objects of contempt to every man. The wise man and the well-behaved child have both one custom, for that each forsaketh his own will and followeth his teacher's. So ought we so to do, and forsake our carnal will and follow our Saviour's lore and his fair example, according to our ability.

he frumberdlinges binimeð unðeawes *and* gode teche̊ð. to hanecrau he wakege̊ð þanne he þo ful þogene turne̊ð to godes bihouþe. In morgewile he wakege̊ð þanne he halde men turne̊ð to ure louerdes cristes blisse. Ðus agen alle gode herdes to wakegen gostliche. for þus wakeden þo herdes þe ich er of spec. þo þe hem þe tiðinge com. *þat* ure louerd ihesu crist was boren. Q *Vi est uerus samaritanus* scilicet *custos hominum*. *þat* is alre herdene herde. *and* alre lechene leche. þe com to helen þe wundes. þe þe deuel hadde on mancun broht. alse ge er herden. *Alligauit uulnera infundens uinum* et *oleum*: Alle synfulle men þe heued-*synnes don habbe̊ð. *and* nelle̊ð þerof no shrift nimen: he bihat hem eche fur on helle bete[1] hie forleten beten * p. 30. *and* milce bidden. Alle þo þe here synnen forlete̊ð *and* bete̊ð he hele̊ð heRe synwunden mid fulenege. *and* gife̊ð us his holi fleis to daiwamliche bred *and* his holi blot[2] to drunche. *and* bit us þat we shule þis notien on þis longe wowe *and* on þis wreche worelde. *and* bihat us to mede eche hele on þe helendes worelde. Q*uod* *qui promisit dignetur reddere nobis.* AMEN.

Christ is the Shepherd of shepherds and the Physician of physicians.

Hell fire will be the lot of the impenitent.

Christ will grant the penitent everlasting health.

[1] *read* bute.

[2] *read* blod.

VII.

[IN EPIPHANIA DOMINI.]

Reges tharsis et *insule munera offerent. Reges arabum* et *saba dona adducent.* Mid mede man mai ouer water faren And mid weldede of giue: frend wuerche. *and* mid bicumeliche loke: man him mai cůðleche wid kinge. Swo þe wise þe be̊ð seli. *and* þe unwise ne wile: for he is unseli. Ðe unwise man. *and* forwened child: habbe̊ð bo̊ðe on lage for þat hie habben wille̊ð bo̊ðe here wil: þeh it bi unwrast. *and* be̊ð þerefore unwurðe eche manne þe wise man *and* þat wel-þeaud child. habbe̊ð bo̊ðe on lage. for þan eiðer lete̊ð his agen wille. *and* folge̊ð his larðewes. Swo we age̊ð to don ure lichames wille to forleten. *and* folgen ure helendes lore. *and* his faire forbisne bi ure mihte.

Friends may be gained by gifts.

The unwise man and the spoilt child both like their own will, be it ever so bad.

The wise man and the well-beloved child will follow the will of their teacher.

Legitur quod Dominus aliquando sub mercede nautica transfretavit. We find in the Holy Book that our Saviour, who is the shepherd of all waters, went on one occasion through meed, over the water. So it behoveth us that we do so, who are in this ship, that is holy church, which is in this water, of which I speak, that is this wretched world; and it is fast assailed (encompassed) by storms, which are our foul sins, and many other tribulations.

Proferamus ergo ei de cordis nostri thesauro fidei sensum, et sacrificacio laudis honorificemus eum, ut sine periculo vehet nos trans sæculi pontum. Let us receive in our hearts his holy words, and offer him our true belief and love instead of treasure, and praise him and exalt him with all our might, and try if he will set us over the great water whole and sound, and say with the psalmist, *Non me demergat tempestas aquæ neque absorbeat* [*me profundam: neque urgeat super me puteus os suum*], *&c.*, Lord permit not the storm to sink me, nor the devil to swallow me, nor the pit to close its mouth over me. World's riches raise pride in man's heart and sink him into hell, as the storm does the ship into the water. Distress raiseth distrust in man's heart, which sinketh him into hell, as the storm doth a man into the water. From these two storms the wise man desired to be preserved, and thus saith, *Divitias et paupertatem ne dederis mihi sed tantum victui necessaria*—Lord, give me neither world's wealth nor poverty, but my bare sustenance. The devil swalloweth a man when he falleth into foul sins; the pit closeth its mouth over the man who lies in foul sins, delights in them, and will not forsake them. Christ shield us all therefrom, and if any of us are thus swallowed up and thus penned up, let us call upon our Lord Jesus Christ, thus saying, *De profundis clamavi ad te Domine, Domine, exaudi vocem meam*—In deep tribulation I call to thee, O Lord; Lord, hear my voice. Let us also plead by our good deeds with our Lord, whose foes we are, when we rebel against his behests and follow this wretched world, as the book saith, *Amicus mundi constituitur inimicus Dei*—Every man that is the world's friend is our Lord's foe, and contendeth against him, all the while that he followeth the world. For our trespass God became man, and our elders sought to put him to death; another (i. e. man) had the guilt,

Legitur quod *dominus aliquando sub mercede nautica transfretauit.* We findeð on þe holie boc. *þat* ure helende *þat* is alre watere*s* herde. he ferde sumwile mid mede ouere water. Swo bihoued us *þat* we don. þe beð on þis shipe: *þat* is holi chirche. *In þis watere *þat* ich of speke: *þat* is þis wreche wuereld. *and* is mid storme faste bistonden. þo beð ure fule sỳnnes. *and* fele odre wosiðes.

This world is like a sea—the Church is as a ship beaten about by the storms, that is, by foul sins.

* p. 31.

P*Roferamus* ergo *ei de cordis nostri thesauro fidei sensum.* et *sacrificacio laudis honorificemus eum. ut sine periculo uehet nos trans seculi pontum.* Vnderstonde we on ure heorte his holie wordes. *and* forþe we him ure rihte bileue. *and* luue: for gersum. *and* herien him: *and* hegen on alle ure mihte. *and* cunnen gif he wile setten us ouer *þat* michele water: hole *and* sunde. *and* seien mid þe salmwrihte. N*On me demergat tempestas a. nec.* o[1]. et cetera. louerd ne þaue þu *þat* storm me duue. ne *þat* þe deuel me swelge. ne *þat* þe pit tune[2] ouer me his muð. Woreldes richeise wecheð orgel on mannes heorte. *and* deuð him on helle: alse storm doð *þat* ship in þe watere. Wanrede wecheð on mannes heorte ortruwe þe deuð him on helle alse storm doð man on watere. wið þese tweien stormes wolde þe wise ben borgen: þe seið þus. D*iuicias* et *paupertates ne dederis michi* sed *tantum uictui necessaria.* louerd ne gif þu me noþer ne woreld winne ne meseise ac mi þare bileue. *þat* deuel forswuelgeð þe man. hwanne he falleð on fule synnes. þe pit tineð his muð ouer þe man: þe lið on fule sỳnnen þe him wel likeð *and* ne wile hem forleten. crist shilde us alle þer wið. *and* gif ure ani is þus forswolgen. *and* þus penned. clupe we to ure louerd ihesu crist þus seggende D*E profundis* clamavi *ad* [te] *domine domine exaudi uocem meam.* * On diepe wosiðes ich clupe to þe hlouerd. hlouerd her mine stefne. do we ec mid ure wel dede þingen us wið ure helende. was fo we beð þanne we togenes his hese fliteð. *and* þis wreche weorld folgið. alse þe boc seið A*lticus mundi* constituitur *inimicus dei.* Ech *þat* is weorldes frend is ure drihtenes fo. *and* halt flit wið him: alle þe wile þe he þe weorld folgeð. for ure gult god man bicom *and* Ure eldre waiteden him to deaðe. oðer hadde þe gult: *and* ure hlouerd

Let us offer Christ our gifts of love and belief, that he may carry us safely over the water.

[1] *read* a.

Worldly riches sink man into hell.

[2] So in MS.

Poverty renders man distrustful, and sinks his soul into hell.

The devil swallows a man when he falls into sin—and the pit closes its mouth over obstinate sinners.

* p. 32.

We are Christ's foes when we break his behests.

The world's friend is God's foe.

God became man for our guilt.

and our Lord Jesus Christ himself bore the penalty; *Quæ non rapui exsolvebam*—I repaid that which I took not. And so he did, thanked be he, for through man's heedlessness and recklessness, and through man's wicked will, and not by his own will, was death decreed (*or* passed) upon him. And thus man made himself a foe where he owed friendship; but our Lord Jesus Christ is so merciful (exalted and praised let him be!), that when a man forsaketh his sins and amendeth, and prays for mercy, then forthwith is his enmity turned to friendship. Again, we that are strangers to the heavenly king, because our mode of life displeaseth him very much, he also will not acknowledge us unless we please him; while we do not seek his acquaintance with becoming gifts, and follow, according to our ability, the fair example of the three kings who came from the east and made themselves friends with him with a threefold gift, *auro, thure, mirra*, that is, gold, and incense, and myrrh. *Tres reges significant tres ordines in ecclesia, scilicet—Virginum, Conjugatorum, Continentium.*—The three kings betoken three states of believers, the first is virginity, the second is marriage, and the third widowhood. Each man who leadeth his life aright in any one of these three states is called a king, for that he directeth himself ever to right; and therefore it becometh him to offer to the heavenly king the three gifts which I previously mentioned, that is, gold, and incense, and myrrh. *Aurum in tributum regi; Thus in sacrificium Deo; Mirram in sepulturam homini.* Gold is a becoming offering to a king, incense to God, and myrrh to mortal man. *Aurum significat orationis cordis manditiam propter sui puritatem. Thus significat orationis devotionem propter sui redolentiam. Mirra carnis afflictionem propter sui amaritudinem.* Gold, on account of its purity, denotes pure thoughts; incense, on account of its sweetness, denotes inward prayer (devotion); myrrh, on account of its bitterness, denotes the pain of body with which man does penance for his sins. Let us, with these three gifts, make ourselves friends with the king of all kings, and with such good deeds make ourselves acquainted with him, and give him meed so that he may lead us out of this water, that is, this world's tribulation, into eternal bliss. *Qui vivit et regnat Deus per omnia sæcula sæculorum.* AMEN.

ihesu crist hit acorede. alse him self seiŏ. *Q Ve non rapui exsoluebam.* Ich geald þat ich noht ne nam. *and* swo he dude þo[*n*]cked wurče him. þurh mannes gemeleste *and* þurh mannes recheleste *and* þurh mannes unwraste wil *and* naht bi his agene wille þe deaŏ him wes iwealde. And þus man makede him sulfen fo þer he fren[*d*]shipe sholde. ac ure hlouerd ihesu crist is swo mild heorted. heged *and* wurčed bie he. for wanne þe man forletеŏ his sỳnnen. *and* beteŏ. *and* milce biddeŏ: þanne is here foshipe *turnd* al to frendshipe Eftsone we þe beŏ uncuče þe heuenliche kinge. for þat ure liflode him swiče mislikeŏ. alse ne wile noht cnowe bute þat þe[1] him beŏ queme. wile we ne cuŏlecheŏ us wid him mid bicumeliche loke. and folged bi ure mihte þe faire forbisne of þe þre kinges þe comen of estriche. *and* cuŏlecheden hem wiŏ him: mid þrefeld loc. *Avro. Thure. Mirra.* þat is gold. *and* recheles. *and* mirre. *Tres reges significant. iij*es. *ordines in eccl*[es]*ia* scilicet *Uirginum.* **Coniugatorum. Continentium.* Đo þre kinges bitocneŏ þre hodes of bilefulle men. on is meidhod. þat oŏer spushod. þe þridde widewehod. elch man þe ledeŏ is lif rihtliche on an of þese þre hodes he is cleped king. for þat he kenneŏ eure to rihte. *and* forþi him bicumeŏ þat he offri þe heuenliche kinge. þe þre loc þe ich er nemde. þat is gold. *and* recheles. *and* mirre. *Avrum in tributum regi. Thus in sacrificium deo. Mirram in sepulturam homini.* Gold bicumeŏ to kinge. Recheles to gode. mirre to deaŏliche men. *Avrum significat orationis cordis mundiciam propter sui puritatem. Thus significat orationis deuocionem propter sui redolenciam. Mirra carnis afflictionem propter sui amaritudinem.* Gold for is clennesse bitocneŏ clene þonc. Rechelis for his swetnesse bitocneŏ inwardliche bede. Mirre for ure biternesse bitocneŏ þe lichames pine. þat man his sỳnne mide beteŏ. Wille we mid þese þre lokes cuŏlechen us wiŏ alre kingene king. *and* mid swiche weldede cuŏŏen us wiŏ him. *and* giuen to mede wiŏ þan þe he us lede of þis wat*er*. þat is þis weorld wowe. *and* to eche blisse lede. *Qui viuit et regnat deus per omnia secula seculorum.* AMEN.

He suffered death through man's recklessness.

When a sinner repents then is enmity turned to friendship.

Sinners cannot be friends with God.

[1] ? *read* we.

The kings from the East brought threefold gifts.

* p. 38.

These three kings denote three states of believers— 1. maidenhood; 2. spousehood; 3. widowhood.

Gold is a fitting gift for a king; incense to God, and myrrh to a mortal man.

The purety of gold denotes pure thought. Incense denotes inward prayer. Myrrh betokens bodily pain.

With these three gifts let us gain the friendship of the King of all kings.

VIII.

THE PURIFICATION OF SAINT MARY.

Obtulerunt pro eo Domino par turturum aut duos pullos columbarum, &c. To-day each man may hear, whoso will, what rites there were pertaining to women under the Old Law with respect to three things: the first is childbed, the second is churching, and the third the offering. Of childbed the Holy Book speaks thus, saying, *Mulier quæ peperit masculum octava die circumcidet eum, et in tricesima secunda die deferet eum ad templum.* When a woman had a male child, [the law was that] on the eighth day after his birth she should perform the law of his body [cause him to be circumcised]; and after that, on the two-and-thirtieth day, that is to say, on the fortieth day after the child's birth, she should go to church. Before that day she came not out of her house nor handled anything except the meat she herself did eat; for all that she touched until she went to church was considered defiled. When she went to church, i.e. to the temple in Jerusalem, her company was found to be according to the friends she had; and she brought the child with her into the temple and presented an offering for him, as was convenient to her: if she was a rich woman, a lamb; if she was in middling circumstances, two turtle birds; if she was poor, two dove birds. Such a rite was observed in those days; and our Lady Saint Mary, the heavenly queen, observed it in childbed, in offering, and in churching, and we ought also to follow her good example, and as she bare her holy royal child spiritually in her heart and bodily in her hands, so ought we to obey our Lord Jesus Christ in our hearts, *fide et dilectione*, through a right faith and true love to God and to man, and to bear in our hands burning candles, taper or candle; each denoteth this rite. *In Christo enim corpus et anima et divinitas, et in candela cera exterius, luminulum interius, ignis in ambobus.* In our Saviour there was seen outwardly his body, and the holy soul was within unseen, and the great wisdom existed in each of them. So is the wax of the candle visible and the wick within invisible, and the fire is in both. And therefore every

VIII.

[IN PURIFICATIONE S. MARIE.]

Optulerunt pro eo domino par turturum aut duos pullos columbarum. et cetera. To dai man mai iheren he þe wile wich þeau wes on þe olde lage mid wimmen on þre þinges. *þat* on is childbed. *and þat* oðer chirchgang. *and* þe þridde þe offring. of childbed specð þe halie *boc þus queðinde. M *Vlier que peperit masculum octaua die circumcidit eum.* et *in tricesima secunda die deferet eum ad templum.* Ðanne wimman hadde cnaue child. on þe ehteðe dai efter his burþe: dide þe lage *þat* wes of his hlichame. *and* after þan: on þe two *and* þrittuðe dai: gede to chirche. *þat* was þe fowertiðe dai: after þes childes burde. *and*[1] *þat* dai hie ne com nauwer ute. ne noðing ne han[d]lede bute þane mete *þat* hie hire self et. for *þat* men telden it ful al *þat* hie handlede: forte *þat* hie gede to chirche. þanne hie to chirche gede to þe temple in ierusalem hire ferede was bifunden alse hie frend hedde *and* brohte *þat* child mid hire in to þe temple. *and* offredde loc for him: alse hie aisie wes. gif hie was riche wimman: a lomb. gif hie was bitwene two: two turtle briddes. gif hie was poure two duue briddes. Swich þeu wes bi þan dagen. *and* þis þeu folgede þe heuenliche quen ure lafdi. Seinte Marie. on childbedde. *and* on offringe *and* on chirche gonge. *and* we ogen ec to folgen hire faire forbisne *and* alse hie bar hire holie cunebern on heorte gostliche *and* on honde lichamliche. alse we ogen to heren ure hlouerd ihesu crist on ure heorte. fide *et* dileccione. Ðurh riȝte bileue *and* soþe luue to gode *and* to manne. *and* on ure honde beren candele berninde. taper oðer candele. eiðer bitocneð þis þeau. *IN* Christo *enim corpus* et *anima* et *diuinitas.* et *in candela cera exterius. luminulum interius.* *[*I*]*gnis in ambobus.* On ure helendes lichame wiðuten sene. þe holie saule wiðinne unsene. *and* te michele wisdom on eiðer. Alse wex on þe candele sene. þe wueke wiðinnen unsene. *and* þe fur on boðe. *and* forþi ech cristene oh to habben on honden

Laws relating to childbed, churching, and offering of childbed under the Old Law.

* p. 34.

On the eighth day the child was circumcised.

On the thirty-second day the woman went to church.

[1] So in MS. ? *read* er.

Offering was made in the Temple for the child.

Saint Mary fulfilled all these laws.

We ought to follow her example, and to bear faith and love in *our hearts*, and burning candles or tapers in our hands.

* p. 35.

The candle is a type of Christ; the wax denotes his body, the wick his soul, and the fire his wisdom.

Christian man ought to have in his hand to-day in church a light burning, as our Lady Saint Mary and her holy company had. This was the law [observed] in olden times, and this gift offered our Lady Saint Mary. And three gifts were offered to our Lord, and every man must understand what each gift signifieth. The first is a lamb, the second is a turtle, and the third is a dove. Let each of us endeavour to offer for himself one of these three gifts, and what it denoteth. *Agnus quod est animal mansuetum, et significat innocentiam, quæ nescit cordis, nec oris, nec operis malitiam.* The lamb is a patient and mild creature, and denoteth innocency; innocent is the man who neither doeth, nor saith, nor thinketh anything through which he need be the less pleasing or less acceptable to God or man. *Et hæc oblatio perfectorum est.* But this gift hath none to offer except these life-holy men of religion; and because this gift is thus hard to get, let us take the turtle's token, which is easily obtainable. *Turtur significat castitatem.* The turtle will have no mate but one, and after that none; and therefore it denoteth the chastity which is distinguished from the uncleanness, that is called whoredom, which is the impurity of all impurities, and each person that is defiled therewith, man or woman, is a whore until he forsake it and repent of it. *Castitas autem distinguitur in virginalem, conjugalem, vidualem.* All those may offer purity who live a chaste life in maidenhood, or in marriage, or in widowhood, and no other; and each man who hath not ready lambs' harmlessness, nor turtles' purity, let him have at least the meekness of doves, as our Lord biddeth in the gospel, and saith, *Estote simplices sicut columbæ*—be as meek as doves. *Quæ nullum ore, vel ungue lædit.* The dove harmeth no bird, neither with bill nor with foot, and feedeth [young] birds which are not hers, and thus showeth that she is meek and harmless. And if we are unable to furnish any of these three, let us pray then to the heavenly queen to entreat for us to her holy royal Child that he may give us the token that is common to turtles and doves, that is mourning for our foul sins. *Utraque enim avis habet gemitum pro cantu, quo significatur mœror compunctionis.* Turtles and doves have each sorrowfulness in the place of song; let us follow what their song denotes, and have in our hearts sorrow and grief for our sins, and therewith prepare our gift

to-dai in chirche ſ lege bernende. alse ure lefdi *Seinte Marie* hadde ſ *and* hire holie fereden. þis was þe lage bi holde dagen. *and* þes loc offrede ure lafdi *seinte marie and* þre loc offrede weren ure drihten *þat* is to understonden to eureche manne wet ech bitocneð *þat* on is lomb *þat* oðer is turtle *þat* þridde is duue Vte we ure ech fo[*n*]den himself to offren *þat* on ſ of þese þre lokes. *and* wat it bitocneð. *Agnus quod est animal mansuetum.* et *significat innocenciam. que nescit cordis. nec oris. nec operis maliciam.* lomb is drih þing *and* milde. *and* bitocneð loðles-nesse. loðles is þe man þe ne doð ne ne *quað*. ne þenð no þing *þat* he þurue be*n* þe loþere ne þe unwurðere ne gode ne manne. *et hec oblacio perfectorum est.* Ac þis loc ne haueð non to offren. bute þese lif holie men of religiun. *and* for þis loc is þus arueð winne. nime we þe *turtles* bitocninge *þat* is eðwinne. *Tvrtur significat castitatem.* Turtle ne wile habbe no make bute on. *and* after *þat* non. *and* forþi it bitocneð *þe clenesse. þe is bideled of þe hore ſ *þat* is cleped hordom. *þat* is alre horene hore. *and* ech man *þat* is ful þeroffe wapman oðer wimman is hore ſ forte hie it for-leten *and* beten *Castitas autem distinguitur in uirginalem. coniugalem. vidualem.* Alle þo mugen offre clen-nesse þe libbeð clenliche on maiden-hode. oðer on spus-hod. oðer on widewe-hod. *and* non oðer. *and* ech man þe ne haueð noht redi. lombbes loðlesnesse. ne turtles clennesse. habbe we hurend hure mildshipe of duue. alse ure drihten bit on þe godspelle *and* seið. *Estote simplices sicut columbe.* buð admode alse duue *Q Ve nullum ore. uel ungue ledit.* duue ne harmeð none fugele ne mid bile ne mid fote. *and* fedeð briddes þeh hie ne ben noht hire. *and* ðus kið *þat* hie is admod *and* unbaleful. *and* gif we ne mugen forðen non of þese þre ſ bidde we þenne þe heuenliche quen *þat* hie us þinge to hire holie kinebern. *þat* he us giue þe bitocninge. *þat* is imene *turtlen* and duues. *þat* is birousinge ſ of ure fule sinnes. *Utraque enim auis habet gemitum pro cantu. quo significatur meror compunctionis.* Eiðer turtles *and* duues habbet sorinesse for song. vte we folgen *þat* here song bitocneð. *and* habben on ure heorte *sori-nesse. *and* reuðe of ure synnes. *and* þer mide dihten ure loc

The three offerings under the Old Law were a lamb, a turtle-bird, or a dove.

The lamb is a patient thing and denotes innocency.

Only ordained men of holy lives can offer this gift.

The turtle-dove denotes chastity.

It has only one mate, and if that dies it never takes another.

* p. 36.

All who live a life of purity can offer this gift.

Let us be harmless as doves.

The dove feeds other birds.

If we have none of these gifts, let us pray for the common property of turtles and doves, that is, sorrow for sins.

The song of turtle and dove-bird is a sorrowful one.

* p. 37.

which we bear in our hands, so that we with our gift may be pleasing to God. *Quod ipse præstare dignetur qui vivit et regnat per omnia sæcula sæculorum.* Amen.

IX.

SEPTUAGESIMA.

Quomodo cantabimus canticum Domini in terra aliena? The holy prophet David speaketh in the psalm-book, and in a passage therein relates some of the words that were spoken between two peoples. The one was of Jerusalem the other of Babylon. And the words admonish us to amend our lives and to take example of the old and life-holy men who lived at that time. Jerusalem and Babylon are two cities, and ever strive and war one with another. The Israelitish folk were walking towards Jerusalem in toil, in dread, and in affliction, and were at that time obedient to God's behests. But after that they were dwelling in Jerusalem, and were whole and sound and secure of their gift (God's grace), and had the fulness of worldly prosperity, then they forsook God's lore and followed their carnal will, especially in two things: the first was mouth's meat (gluttony), the other was adultery. And therewith they brought God's wrath upon them, and he took sharp vengeance thereof. Hear now what it was: he permitted his hostile hinds (servants), who are the devils in hell, to put it into the king of Babylon's heart to go to the city of Jerusalem and to destroy it; and he gathered a great host withal, and sent it into Jerusalem, and came himself therewith, and encompassed the city until that he conquered it, and then destroyed the folk and all the land there about. And he took the people and put them into bonds and sent them to Babylon into bondage, and they remained in bondage two and sixty winters (and altogether some seventy winters). And the people of that land oppressed them with manifold torments, and with toil and great tribulation; and moreover others then grieved them sorely, thus saying, *Hymnum cantate nobis de canticis Sion*—Sing to us of the hymns (songs of praise) of Sion. Thus said the folk of Babylon to

þe we on honde bereð. *þat* we mid ure loke ben gode to queme. *Quod ipse prestare dignetur qui viuit et Regnat per omnia secula seculorum.* Let us bear sorrow in our hearts on account of our sins.

IX.

[IN SEPTUAGESIMA.]

Qvomodo cantabimus canticum domini in terra aliena? þe holie prophete *dauid* specð on þe sealmboc. *and* on â stede þeron munegeð sume of þe wordes þe weren speken bitwine two folkes. *þat* on was of ier*usalem*. *and þat* oðer of babilonie. *and* þo word munegeð us to rihtlechen ure liflode. *and* nimeð forbisne efter þe olde men þe þo weren *and* lif holie. Ier*usalem*. *and* babilonie beð two burges. *and* flited eure. *and* winneð bitwinen hem. *þat* israelisshe folc was walkende toward ier*usalem* on swinche. *and* on drede. *and* on wanrede *and* þo wile was hersum godes hese. Ac efter þan þe hie weren wuniende in ier*usalem*. *and* weren hole *and* sunde. *and* sikere of here giue. *and* hadden þe fulle of wurldes richeisse. þo hie forleten godes lore. *and* folgeden here lichames wille. nameliche on two þigges. *þat* was muðes meðe *þat* oðer hordom. *and* þermide brohten godes wraðe uppen hem. *and* he nam stronge wrache þer-of. herð nu wich. he let hise wiðerfulle hine þo ben deules on helle bringen on þe kinges heorte of babilonie. *þat* he sholde fare to þe burh of ier*usalem*. *and* strugen it. *and* he gederede michel ferde mid alle. *and* sende in* to ier*usalem*. *and* com him self þerwið *and* bilai þe burh forte *þat* hit[1] wan *and* struide hem þo. *and* al þe lond þer abuten. *and* nam *þat* folc *and* dide into bendes. *and* sende hie in to babilonie to þralshipe. *and* on þralshipe hie wuneden two *and* sixti wintre. *and* sume hund seuenti wintre fulle. *and þat* lond folc hem ouer-sette mid felefelde pine *and* mid swinche *and* michele wowe. *and* to eken oþer þo gremeden hem sore þus queðinde. *Hymnum cantate nobis d. c. s.* Singeð us of þe loft songes of syon. þus sede *þat* folc of babilonie

Of the words spoken between the Jews and Babylonians.

Jerusalem and Babylon are ever at variance.

The Israelites were in Babylon in great affliction on account of their sins.

When the Jews forsook God, the devil persuaded the king of Babylon to invade Jerusalem.

The Jews were taken captive to Babylon, * p. 38.

[1] ? = he it.

and there dwelt in bondage for two and sixty years.

In order to increase their grief their enemies said, Sing us of the songs of Sion.

the people of Jerusalem. The Israelitish folk answered thus and said, *Quomodo cantabimus canticum Domini in terra aliena?*—How can we sing God's hymns in a strange land? The while we were safe and sound in our own land and in all riches (prosperity) we often sang our Lord's hymns; but now we are in bondage and suffer poverty, we may much more easily furnish weeping than songs. And thus they abandoned the blissful songs all the while that they dwelt in bondage, and that was two and sixty years. Then came a king called Cyrus, and conquered Babylon, and made the Israelitish folk free, and let some of them go home to Jerusalem. Now ought we and all Christian folk to take pattern after the people of Israel, and forsake during as many days as they did years—that is, two and sixty —singing the blissful songs, Alleluiah and Te Deum Laudamus. And so many days are granted to Easter Day, because we are also in spiritual bondage for our sins, as the Israelites bodily were for theirs; and this may each man understand who knoweth what these two cities, Jerusalem and Babylon, denote. *Jerusalem enim interpretatur visio pacis, et significat moraliter animam justitiæ.* Jerusalem denotes sight of peace. *Quoniam oculis contemplationis semper intuetur salvatorem nostrum, qui Deo Patri reconciliavit genus humanum;* for he doth as Holy Writ saith, *Oculi mei semper ad Dominum*—Our eyes are ever open to behold our Saviour, who through his own death reconciled the heavenly Father to mankind, thanked let him be! *Quæ nunc dicitur civitas eo quod humilitatis et patientiæ ceterarumque virtutum habitatio est; ut civitas civium.* The soul is called a city on account of the meekness and patience and such other holy virtues which dwell in her, even as folk dwell in a city. *Et in anima regnat spiritualis appetitus ut dux in urbe*—And in her reigneth the spiritual will, as a king in his city.

Babylonia interpretatur confusio, Babylon denotes shame, *et significat corpus subditum peccato,* and denotes the sinful body, *quod est confusum quoniam Dominus spernit illud,* which is put to shame, because it here deserveth that our Lord Jesus Christ should shame it, and he will banish it from his presence on Doomsday, before all the host of heaven,

to þe folke of ier*usalem*. þ*at* israelisse folc andswerede þus *and* sede. Q*vomodo cantabim*us *canticum domini in*t*erra aliena ?* hu muge we singen godes loft song in uncuðe londe ? þe wile þe we weren on ure herde sikere. *and* sunde. *and* on alle richeise we sungen ofte ure drihtenes loft songes. ac nu we buð on þralshipe. *and* polieð meseise. we mugen michel eðere forðen wepinge þene song. *and* þus leten bilcuen þe blisfulle songes. alle þe wile ðe hie wuneden on þralshipe. þ*at* was two *and* sixti wintre. þo com a king þe was cleped chir*us*. *and* wan babilonie. *and* makede frie þ*at* israclisse folk. *and* let hem sume faren hom in to ier*usalem*. Nu age we alle *and* al cristene folc nime forbisne af*ter* þ*at* israelisshe folc. *and* leten alse fele dages alse hie diden geres. þ*at* beð two *and* sixti. þ*at* we ne singeð þo blisfulle songes. *Alle*luia and *te deum* laudamus. *and* swo fele dages beð unen *to estrene dai. for þ*at* we beð ec on þralshipe. gostliche for ure gultes. alse hie weren lichamliche for here gultes *and* þis mai ech man understonden. þe wot wat bitocneð þese two burges. ier*usalem* *and* babilonie. I*Erusalem enim interpretatur uisio pacis*. et *significat moraliter animam iusticie*. ier*usalem* bitocneð soð[1] of sehtnesse. Quoni*am oculis contemplacionis semper intuetur saluatorem nostrum. qui deo patri reconciliauit genus humanum*. for he doð alse holie write seið. O*culi mei semper ad dominum*. vre egen ben eure opene to biholde ure helende þe þurh is agen deð makede þen heuenliche fader sehte mid mankin ! ðonked wurðe him. Q*ve n. dicitur ciuitas eo quod humilitatis* et *paciencie ceterarumque uirtutum habitacio est ! ut ciuitas ciuium*. þe saule is cleped burh for þe admodnesse *and* ðoleburdnesse. *and* swiche oðre holie mihtes. þe wunieð on hire alse folc inne burh. E*t in anima regnat spiritualis apetitus ut dux in urbe. and* on hire rixleð þe gostliche wil ! alse king on is burh. B*abilonia interpretatur confusio*. babilonie bitocneð shame. E*t significat corpus subditum peccato. and* bitocneð þe synfulle lichame. *Quod* est con*fusum quoniam dominus spernit illud*. þe is riht attenshame. for þ*at* he erneð here. þ*at* ure louerd ihesu crist him she[n]deð. *and* wile shufe fro him a domes dai. biforen alle heueneware *and* herðe ware. *and* ec helleware ! þus

"How can we sing," they said, "the songs of Sion while we are in bondage? weeping is much easier than singing."

Cyrus took Babylon and set the Jews free.

For two and sixty days must we now leave off singing Alleluia and Te Deum Laudamus. * p. 39.

Jerusalem is sight of peace.

[1] ? siht.

Christ's death reconciled us to God.

The soul is called a city, on account of humility and patience and other holy virtues in her.

Babylon betokens shame, and denotes the sinful body,

which shall be put to shame on Doomsday.

earth, and hell, thus saying, *Ite maledicti in ignem æternum, &c.*—Depart, ye accursed spirits, into hell. *Quod etiam dicitur civitas quod vitia habitant in eo; ut in urbe cives.* The body is called 'city' because many crimes and foul vices dwell therein, as folk in a city. *Et in eo regnat carnalis appetitus ut dux in urbe sua.* And in it reigneth the carnal will, as an alderman (ruler) in his city. *Et fecit gulam militiæ suæ principem*—And he has set mouth's measure (moderation) over his army that he hath assembled, *scilicet carnália desideria, quæ militant adversus animam,* which is the foul conceivers of fleshly lusts and foul sins, which strive ever against the wretched soul. And of this contention speaketh the apostle and saith, *Caro concupiscit adversus spiritum, spiritus advèrsus carnem*—The body striveth and warreth against the will of the spirit, and the soul against the carnal will. We have sinned against the will of the soul ever since midwinter came hitherwards, and have overcome it, and have put ourselves into hell-torments, on account of our mouth's meat, in three modes—in eating too much of dainty meats that breed sins, and in over-eating, which feedeth them (sins), and in unseasonable eating, which further them; and in two modes in drinking—in unseasonable drinking and in excess; and on such drinkers cometh God's curse, as the prophet saith, *Væ vobis qui potentes estis ad bibendum*—Woe to all that are strong to drink. In two modes men drink lechery—[by intercourse] at improper times, and in unlawful places, and which are not pleasing [to God] though they be lawfully joined together in marriage. And all the while that we are obedient to these two things which I have just named, that is, mouth's meat and lechery, we may not sing the blissful songs, Alleluiah, nor Te Deum Laudamus, nor Gloria in Excelsis, so as to be acceptable to God.

Let us then be obedient to these [commands] and be sorry for what we have done, and get shrift thereof, and let each amend according to his ability with good prayers, with almsdeeds according to our shriver's advice; and all these two and sixty days let us forsake the blissful songs and plays, and lead our life in purity, as the Holy Book teacheth us, and therewith deliver ourselves out of hell pain. *Quod ipse nobis præstare dignetur qui vivit, &c.* AMEN.

queðende. **Ite** *maledicti in ignem* **eternum*. et cetera. witeð ge awerhgede gostes in to helle. *Qvod eciam dicitur ciuitas quod uicia habitant in eo: ut in urbe ciues.* þe lichame is cleped burh. for þat þe fele lehtres. *and* fule lastes wunen þeronne alse folc inne burh. **Et** *in eo regnat carnalis appetitus ut dux in urbe sua. and* on him rixleð lichamliche wil: alse eldrene man on his burh. **Et** *fecit gulam milicie sue principem. and* sette muðes mesure on his ferde. þat he gaderede. scilicet *carnalia desideria. que militant aduersus animam.* þo ben þe fule tuderende of flesliche lustes *and* fule sinnes. þe flited eure-toganes þe wreche saule. *and* of þis flite speð þe apostel *and* seið. *Caro concupiscit aduersus spiritum. spiritus aduersus carnem.* þe lichame fliteð *and* winneð togenes þe gostes wille. *and* þe saule agenes þe lichames wille. we auen forgult ure saules wille siðe mid winter com hiderwardes *and* ouercumen it. *and* don us in to helle wite: for ure muðes mete on þre wise. on etinge to michel. on estmetes þe bredeð sinnes. *and* on ouerete: þe hem fedeð *and* on untimliche ete: þe hem forðeð. *and* on two wise on drinke untimeliche: *and* on ouerdede. *and* on swiche drinkeres cumeð godes curs. alse þe prophete seið. **UE** *nobis qui potentes estis ad bibendum.* Wo þo ilche þat ben mihti to drinken. on two wise men drinkeð golnesse. on untime. *and* on unl[u]ued stede. *and* ne ben naht like þerto[1] bute hie ben togedere bispusede. **and* alle þe wile þe hersumieð þese two þing þe ich nu nemde: muðes meðe *and* golnesse. ne muge we noht singe þe blisfulle songes: *alleluia. ne te deum laudamus. ne Gloria in excelsis* gode to quemnesse. Vte we þenne þis hersumien. *and* bireusen þat we auen don. *and* gon to shrifte þerof. *and* beten ech bi his mihte mid gode bedes. mid almes dede. bi ure shriftes rede. *and* al þese two *and* sixti dages: forleten blisfulle songes. *and* plege. *and* leden clenliche ure lif: alse þe holie boc us lereð. *and* þermide lesen us ut of helle pine. *Quod ipse nobis prestare dignetur qui viuit.*

* p. 40.

The body is called a city, for therein dwell many sins and vices.

In it the carnal will reigns as an alderman over his borough.

The body and soul are ever contending with one another.

Eating too much dainty meats and eating unseasonably lead to sin.

On drunkenness comes God's curse.

Men drink lasciviousness either unseasonably or in an unlawful place.

* p. 41.

[1] ? *read* þeh.

Let us then repent of our sins, and amend our lives, and leave blissful songs for these two and sixty days.

X.

SHRIFT.

Understand yet one thing of which I shall warn you. If a man is severely wounded he will immediately seek after a physician and show him his wounds, and will lead his life after his instruction until he shall be whole. So ought we to do. Our soul is sorely wounded; for every sin is the soul's wound; and the priest is a physician of souls; and therefore ought we to come to our priest ere we begin to fast, and of him receive shrift, which we ought to keep all this Lenten time in fasting, in almsdeeds, and in good prayers, vigils, unwashen garments, and smart castigations, and in such other good deeds, according as each man prefers to repent of his foul sins; for no man may repent of his sins before he has forsaken them and has shown them to his priest and has been shriven thereof. *Tribus de causis jejunant jejunantes, alius quidem ad purgationem culpæ, scilicet peccator, alius vero ad custodiam justitiæ, scilicet justus, alius ad augmentum gloriæ, scilicet sanctus.* In three modes a man fasteth who fasteth well during his Lent. The sinner fasteth to cleanse himself from sin; the righteous to preserve his righteousness and to approach to holiness; and the holy man fasteth to exalt his seat in heaven and to increase his holiness and to exalt his bliss. *Quod melius patefacit exemplar lotricum.* The example of the washerwomen enables us to understand this. Some bear soiled clothing to the water to wash it clean—so fasteth the sinful man to cleanse himself of his foul sins; others bear clean clothes to the water to be bleached, so that they may be white—so doth the righteous man to please our Lord Jesus Christ, and for to have eternal life with him. Another beareth clean clothes and fair and white—so fasteth the holy man, to be high in heaven and to be near our Lord, and for to have the perfect bliss with him. *Sanctus indiget confirmatione; justus autem conversatione; peccator vero pœnitudine, confessione, sanctificatione.* The holy man needs to be confirmed

X.

[DE CONFESSIONE.[1]]

Vnderstondeð get an þi[u]g þat ich giu wile warnie fore. gif man beð forwunded. he wile anon sechen after leches. and shewen him his wunden. and bi his wissinge leden is lif. forte þat he bie hol. alse we ogen to don. Ure saule is sore forwunded. for ech sỳnne is þe saule wunde. and prest is saulene leche. and forþi we agen to cumen to ure preste er þanne we biginnen to festen. and of him understonden shrift. þe we shulen leden al þis leinten. on festing. on elmes dede on gode bedes. on wecche. on swinke. on unwasshen weden. on smerte swinginge and on oðre swiche gode dedes: elch man alse him buð lief to beten his fule sỳnnes. for no man[1] ne mai sỳnnes beten er þanne he hem forlete. and shewe em *his prest. and nime shrifte þeroffe. T*Ribus de causis ieiunant* [ie]*iunantes. alius quidem ad purgacionem culpe* scilicet *peccator. alius uero ad custodiam iusticie* scilicet *iustus. alius ad augmentum glorie* scilicet *sanctus.* On þre wise fasteð man. þe wel fasteð here leinten. þe sỳnfulle for to clensen him. þe rihtwise for to witiende his rihtwisnesse. and nehlechen to holinesse. þe holie man fasteð forto hegen his sete on heuene. and to eken his holinesse. and to egen his blisse. [Q]*uod melius patefacit: exemplar lotricum.* and þis us doð to understonden þe forbisne of þe wasshestren. Sume bereð sole cloð to þe wat*e*re forto wasshen it clene. Swo fasteð þe sinfulle man his festing to clensen him seluen of his fule sinnen. Sume bereð clene cloð to wat*e*re to blechen him þat hit beo wit. Swo doð þe rihtwise man for to quemen ure louerd ihesu crist. and for to habben eche lif mid him. Sum oðer bereð clene cloð. and faire wit. Swo fasteð þe holie man for ben hegh on heuene. and nehg ure drihten. and for to habben þe fulle blisse mid him. Sanctus *indiget confirmacione.* Ivstus *autem conuersacione.* Peccator *uero penitudine.* Confessione. Sanct*ificacione.* þe holie man is ned þat he festned on his

A wounded man will at once seek a physician.

Our souls are wounded by sin.

We must go to the priest, the soul's physician, and shew him our sins, and take shrift thereof.

[1] *MS.* mam.

* p. 42.

Men may fast in three ways:— The sinful man to cleanse him of sins, the righteous man to preserve his righteousness, and the holy man of religion to exalt his seat in heaven.

This is seen by the offices of the washer-woman.

Some take dirty clothes to be washed clean, others take clean clothes to be bleached, while others take unsoiled clothes.

[1] This Homily seems imperfect.

in his holiness, the righteous to continue in his righteousness; and the sinful man has need to forsake his sins and to mourn them greatly, and to show them to his priest at shrift, and to do penance for them according to his instructions. And therefore we ought all to be shriven of our sins ere we begin to fast, for no one may repent of his sins before he has been shriven thereof. May our Lord Jesus Christ permit us to amend our sins, and to do such alms that we may be on his right hand at Doomsday. *Quod ipse præstare dignetur qui vivit, &c.* AMEN.

XI.

BEGINNING OF LENT.

Convertimini ad me in toto corde vestro, &c. No earthly father nor mother hath so merciful a heart to a beloved child as our heavenly Father hath to us—thanked may he be! and that he showeth in all ways, and especially in admonishing us often in his holy writings, by his messengers, thus saying, *Convertimini ad me, &c.*—Turn ye to me. It is to be feared that we and our ancestors have been turned from him, ever since the devil came in the likeness of a serpent to Adam, and with his subtle words deceived him, so that he omitted to do what God bade him do, and did that which God forbade him; and in this way turned from him—not he (Adam) alone, but all his offspring, as the Holy Book saith, *Recessit a Deo salutari suo*, he forsook God his Saviour and his Lord; *et abiit in consilio impiorum*, and turned to the counsel of the wicked; *et stetit in via peccatorum*, and stood in the way of sins; *et sedit in cathedram pestilentiæ*, and sat in the seat of unhealth. And though our Lord be merciful to those who pray to him, yet is he just towards those that beseech his mercy; as the book saith, *Misericors Dominus et justus*—Our Lord is merciful and just: for through his mercy he had made Adam lord over this earth, and also over Paradise, the while he would obey him; and through his righteousness he drove him out of Paradise, when he was

holinesse. þe rihtwise þat he bileue on his rihtwisnesse þe sinfulle man is ned. þat he sỳnne forlete *and* swiðe bimurne *and* shewe hem his þreste at shrifte. *and* after his wissinge hem bete. *and* þerfore we agen alle to ben shrifene of ure sỳnnes her we biginnen *to fasten. for no man ne mai his sinnes bete: er he habbe nume shrift þerof. Ure louerd ihesu crist leue us swo ure sỳnnen to beten. *and* swich elmesse to wurchen. þat we mo ben on his riht hond on domes dai. *Quod ipse prestare dignetur qui viuit.*

Shrift is needful before fasting.

* p. 43.

No man can atone for his sins before he has received shrift thereof.

XI.

IN CAPITE IEIUNIJ.

Conuertimini ad me in toto corde uestro et cetera. Non eorðliche fader ne moder ne haueð swa milde heorte to hire liefe child. swo ure heuenliche fader haueð to us: þonked wurðe him. *and* þat he cið on alle wise. *and* nameliche on þat þe he hus mineget ofte on his holie write bi his erendrake þus queðinde. *Conuertimini ad me* et cetera. Turneð giu to me. feren it is þat we *and* ure heldrene habbæð ben turnd fro him: eure siðden þe deuel com on neddre liche to adam. *and* mid his hinder worde bicherde him: þat he forlet þat god him het don. *and* dide þat god him forbet. *and* on þese wise turnde fro him. noht him one ac al his ofspring. alse þe holie boc seið. *Recessit á deo salutari suo.* forlet god his helende. forlet god his louerd. *Et abiit in consilio ỳmpiorum. and* turnde on þe hinderfulle rede. *Et stetit in uia peccatorum. and* stod on þe weie of synnes. *Et sedit in ca. pestilencie. and* set on þe setle of unhele. *and* þeh ure drihten be mild heorted. þo þe him biddeð he is noðeles rihtwis togenes þo: þe his milce biseceð. alse þe boc seið. *Misericors dominus* et *iustus*. vre louerd is mild *heorted. *and* rihtwis. for þurh his mild hertnesse he hadde maked adam louerd ouer þis middelherd. *and* ec ouer paradis þe wile þe he wolde heren him. *and* þurh his rihtwisnesse. drof him ut of paradis. þo þe was turnd

The love of God surpasses the love of earthly parents.

God calls upon us to turn to him.

We have turned away from God ever since the devil deceived Adam.

Then Adam forsook his God and Saviour, and sat in the seat of unhealth.

Our Lord is just and merciful. He was merciful in making Adam lord over this earth; he was just in driving him out of Paradise as soon as he

turned from him, and he made him a fugitive where he previously had been a lord, and a pauper where he was formerly a king. So doth to-day every bishop who is in his minster, and driveth out the guilty men who have to do those things that pertain to their shrift, and who shall do their penance until the Thursday before Easter Day; and then he will fetch them into the church. So our Lord Jesus Christ fetched Adam out of hell when he had ended his penance, and so he will us also when we have completed our penance. Adam was in hell in torments four thousand years for his sins, and we must be full forty days in penance for to make amends for our sins, and thereafter be delivered out of torment through the holy sacrament, which we shall then receive; and if we receive it in purity, then shall we be turned unto him and he to us, as he himself saith, *Convertimini ad me, et ego convertar ad vos*—Turn you to me, and I will turn myself to you. We turn oft to him and from him, for we are unsteadfast. At our baptism before the fontstone we turned from our foe to him, and promised him firmly that we would ever hold to him; and we have belied our promise: and each one again promiseth the same at shrift. But listen now what threats David setteth upon us except we perform our behests and turn to him instantly, *Nisi conversi fueritis, gladium, &c.*—Except ye turn to God instantly, he will draw his sword, that is, his vengeance, *et aut in latere quassabit, aut in acie findet, aut in mucrone comburet,* and he will smite and bruise flatling with the sword, or will cleave with the edge, or pierce with the point and burn. Evilly he bruiseth us if he taketh away from us our property, either through fire or through thieves, or through robbery, or through unjust judgment, or through negligence, or through other misfortune, or through cattle-murrain, or through smart-year (famine), and if he bereaveth us our sight or our hearing, or maketh us crooked in feet or hands, or depriveth us of the (health) use of all our limbs. And grievously he cleaveth us if, through sudden death, he separateth the soul from the body, as I fear he will unless we turn to him the sooner. Terribly he pierceth us with the sword's point and burneth us if he sendeth us into hell, soul and body, to dwell in eternal fire. My advice is that we should preserve us from each of these three dints (blows) and do as the prophet David

fro him. *and* makede him fleme þere he hadde er louerd iben. *and* erming þer he was er king. Swo doð to dai ech bishup. þe in his minister beð. driueð ut þo forsinegede men. þe habbeð þo sinnes don? þe biliggeð to here shrifte. *and* shulen don here penitence? forte þene þuresdai biforen estrene dai. *and* þenne he wile hem fecchen in to chirche. Swo ure louerd ihesu crist fette adam ut of helle. þo þe hedde his penitence enden. *and* swo he wile us ec. þanne we hauen ure penitence fulended. Adam was in helle *in* pine fuwerti hundred wintre. for his sinne. *and* we shulen ben fulle .xl. dages *in* penitence. for to beten ure sinnen. *and* þer after ben alesd of pine þurh *þat* holie husel þe we shulen þanne understonden. *and* gif we clenliche it understondeð? þanne bie we turnd to him? *and* he to us alse him self seið. *Conuertimini ad me?* et *ego* conuertar *ad uos.* Turneð giu to me? *and* ich wile turne me to giu. We turnen ofte to him? *and* fro him. for we beð unstedefaste. At ure fulcninge biforen þe uantstone. we turnden fro ure fo to him. *and* biheten him festliche þat we wolden eure to him holden. **and* habbeð logen ure hese. *and* eft sone ech at shrifte *þat* ilke bihoteð. Ac listeð nu wich þreat dauid setted uppen us bute lesten ure bihese. *and* turnen to him anradliche. *Nisi conuersi fueritis gladium* et cetera. bute [we] turnen to gode anradliche he wile his sword dragen? *þat* is his wrake. *Et aut in latere quassabit. aut in aice*[1] *findet. aut in mucrone comburet. and* he wile smite mid bredlinge swuerde *and* brisen. oðer mid egge. *and* cleuen. oðer mid orde. *and* pilten. *and* bernen. Vuele he us briseð. gif he binimeð us ure agte. oðer þurh fur. oðer þurh þiefes. oðer þurh roberie. oðer þurh unrihte dom. oðer þurh gemeleste. oðer þurh oðer unlimp. oðer þurh orf qualm. oðer þurh smerte gier. *and* gif he binimeð us ure sihte. oðer ure liste. oðer us croked on fote oðer on honde. oðer on alle ure limes binimeð us ure hele. *and* reuliche he us cleueð gif he þurh ferliche deð? saule fro þe lichame deleð. alse ich drede *þat* he wile bute we turne to him þe erur. Grisliche he us mid orde pilted. *and* berneð. gif he us sendeð. into helle saule. *and* lichame to wuniende on eche fur. Min red is *þat* we bergen us wið ech of þese þre duntes. *and* don alse þitege[2] dauid us

sinned, and in making him a fugitive.

So doth bishops today, who drive out all sinful men until the Thursday before Easter, when they will fetch them in, even as Christ brought Adam out of hell after a penance of four hundred years.

God says "Turn to me and I will turn to you."

We turned to God at the font, and from our foe the devil.

* p. 45.

Hear what threats David setteth upon us if we break our behests,

1 *read* acie.

"God," he says, "will smite us flatling with the sword, or cleave us with the edge, or pierce us with the point."

God smites us flatling when he takes away our goods or our limbs; he cleaveth us when death comes upon us; and thrusteth us with the point when he sends us into hell.

2 ? þe witege.

admonishes us, saying, *Declina a malo et fac bonum*—Decline from evil and do good. *Et apostolus: emendemus in melius quæ ignoranter peccavimus, &c.* And St. Paul saith, let us turn to God and make amends for what we have done amiss heretofore; *Per ignorantiam, per negligentiam, per impotentiam, per malevolentiam,* either through ignorance, or through weakness, which are easy to repent of if we rue it sorely; or through recklessness, which is harder to repent of; or through evil thought, which is much harder to repent of, except sinners bemourn them the more, and the more earnestly pray for mercy and undergo greater penance (pain). Now ye have heard that our Lord bids us to turn to him, hear now in how many modes, *scilicet in toto corde, in jejunio, in fletu, et planctu.* In four ways it behoveth us to turn to him—in heart, in fasting, in weeping, in lamentation. The man who forsaketh some of his sins and conceals others turns to God with a part of his heart. But it behoves us not so to do. That man turneth with all his heart who forsaketh all his sins; and so we are bidden to turn and to keep back none in our hearts, and specially no wrath, nor envy, nor hate, nor have any [ill will] to another, though he may have some toward us. He biddeth us to turn to him in fasting. *Jejunium corporis est abstinentia cibi et potus; jejunium mentis est abstinentia vitii.* There are two kinds of fasting: bodily fasting is abstinence of dainty meat and over-eatings, and unseasonable eating, and unseasonable drinking, as the holy psalm says—*Carnis terat superbiam potus cibique parcitas.* Eating and drinking moderately ought to tame the pride of the body. If a man fast willingly, then fasting is abstinence of the lusts of the flesh and of other foul vices, as St. Paul saith, *Abstinete vos a carnalibus desideriis quæ militant adversus animam*—Keep yourselves from fleshly lusts, which war against the soul. And of this fasting speaketh our Lord, through the holy prophet's mouth, thus saying, *Hoc est jejunium quod magis elegi, scilicet dissolvere colligationes impietatis et solvere fasciculos deprimentes.* Each of them I will accept, he saith, but that is the more acceptable to me which unbindeth the bonds of wickedness and the overloaded burden. If we sin in deed and in speech against our church or against our fellow Christians, and thereto accustom ourselves, then are we bound with the bonds of impiety; and if we sought to amend

minegeð þus queðinde. **D**e*clina á malo* et *fac bonum*: forbue iuel *and* do god. **E**t *apostol*us. **E***Mendemus in meli*us *que ignoranter peccauim*us. et cetera. **and* seinte poul seið. *turne* we to gode. *and* beten. for *þat* we hauen agilt her biforen. **P***er ignorantiam.* **P***er negligenciam.* **P***er inpotenciam.* **P***er mali-uolenciam.* oðer þurh nuteluste. oðer þurh uniweald þe buð eð-bete gif hie us sore riweð. oðer recheluste ðe is erueðer to betende. oðer to biþohte þinge þe is swiðe erueðer to betende. bute hie þe more hem bimurne. *and* þe gernere milce bidde: *and* þe more pine þolien. Nu ge hauen herd *þat* ure drihten bit *turnen* to him. hereð nu ó hu uele wise. *scilicet* **I***n toto corde.* **I***N ieiunio.* **I***N fletu* et *planctu.* On fuwuer wise us bihoueð *turnen* to him: on heorte. on festene. on wope. on menin*g*e. þe man *turn*eð to gode on sumdel of his heorte: þe sume of his sinnes forleteð. *and* sume et-heleð. ac swo ne bihoueð us noht to don. þe man *turn*eð on al his heorte þe alle his sy̆nnes forleteð. *and* swo we ben beden *turnen*. *þat* we ne athelde none on ure heorte. *and* nameliche no wraððe ne onde. ne hatiginge.[1] ne habbe non to oðer þeh he haue to us. On festing he bit us us turnen. **I***Eiunium corporis est abstinencia cibi* et *potus.* **I***eiunium mentis est abstinencia uicii.* Two kinne festing beð. þe lichames festing: is wiðtiging of estmetes. *and* oueretes. *and* untimliche etes. *and* untimliche drinke. alse þe holie loftsong seið. **C***Arnis terat superbiam potus cibique parcitas.* Meðeliche eting. *and* drinking agen to temien þe lichames orguil. þe man þe fasteð his þonkes festing is widtigig of flashes *lustes. *and* of oðre fule lastes alse seinte poul seið. *Abstinete uos á carnalibus desideriis que militant aduersus animam*. Wiðtieð giu fro flesliche lustes þe winnen togenes þe saule. *and* of þis festing spec̆ð ure drihten þurh þe holie *prophetes* muð: þus queðinde. **H***oc est ieiunium quod magis elegi.* scilicet *dissoluere colligaciones impietatis* et *soluere fasciculos deprimentes.* eiðer queð he ich wile. ac *þat* me is quemere *þat* unbindeð þe bendes: of wiðerfulnesse. *and* þo ouersemde burden. gif we wiðerið on dede. *and* on speche. togenes ure chirche. oðer togenes ure emcristen. *and* þerto wunieð us. þenne bie we bunden of wiðerfulnesse. *and* gif beden hem bote.

We sin through ignorance, through weakness, through recklessness, and through wicked intentions.

We must turn to God in four ways: 1. in heart; 2. in fasting; 3. in weeping; 4. in lamentation.

1. We turn in heart to God when we utterly forsake sin.

[1] ? *read* hatingge.

2. Fasting is of two kinds: (*a*) refraining from dainty meats and excessive and untimely eating and drinking; (*b*) restraining fleshly lusts, which war against the soul.

* p. 47.

We are bound with the bonds of wickedness if we are hostile in word or deed against our Church or our fellow Christians.

them or sought for forgiveness, then we should unbind the bonds which we before bound upon them. And our Lord biddeth us to do that. And if a man hath trespassed against us either in words or works and we forgive him, then we unbind the burden that he had overladen us with. The third thing with which our Lord biddeth us to turn to him is weeping, which we weep for our sins, as the holy prophet saith, *Lacrimis meis stratum meum rigabo*—I will so beweep my sins that my bed shall be washed with my tears. And if it is so, methinks no sinful man bringeth any more pleasing offering for his sins than shedding of tears. And St. Peter and St. Mary Magdalen, who with weeping washed themselves of cardinal sins, knew this. In the fourth way God has bidden us to turn to him, that is in lamentation; and it behoveth us to do this in three ways, *Vos ipsos de peccatis reprehendo, sacerdoti ea confitendo, Dei misericordiam pro eis supplicando.* That is, that we ought to reproach ourselves on account of our sins, as the holy man Job saith, *Reprehendo me, et ago pœnitentiam in favillo et cinere*—I have sinned and rebuked myself thereof, and do penance in ashes and in embers. And to-day we ought to undergo these pains. The second is that we ought, bewailing our sins, to show them to the priest, and afterwards amend them according to his instruction, as saith St. James, *Confitemini alterutrum peccata vestra, &c.*—Show your sins to the priest, for all that the priest bindeth shall verily be bound, and all that he unbindeth shall be unbound. The third is to bewail our sins before God and to ask for mercy; and this it behoveth us to do each day, and to repent of our sins with all our limbs, as St. Paul saith, *Sicut exhibuistis membra vestra servire inmunditiæ et inquitati ad iniquitatem, ita nunc exhibete membra vestra servire justitiæ in sanctificationem*—As ye have given up your body to obey foul and wicked lusts, also henceforth make your body to be obedient to purity and to righteousness and holiness, so that each limb may severally turn to God and amend its guilt. *Oculus vidit vanitatem, fleat nunc.* Let the eye weep because it hath beheld vanity. *Auris audivit otiosa, conversa audiat utilia.* Let the ear that has heard idle speech turn therefrom and hear God's word in the holy gospel. *Pes cucurrit ad malum.* Let the foot that has run into evil cease now so to do, and go often to church.

oðer forgiuenesse beden: þanne unbunde we þe bendes: þe we her uppen hem bunden. *and* þat bit ure drihten. *and* gif man haueð wið us agilt. woerdes. oðer wurkes. we *þat* him forgiueð. þanne unbinde we þe burden þe he hadde us mide ouersemd. *þat* þridde þing hwanne ure drihten us bit *turnen* to him: is wop þe we for ure sỳnnes wepeð. alse ðe holie *prophete* seið. **Lacrimis** *meis stratum meum rigabo.* Swo ich wile biwepe mine synnes. *þat* mi bed bie iwasshen mid mine teares. *and* gif hit is swo. me þingð ne brinð[1] no sỳnful man quem*ere* loc: þene teares sheding for his sinnen. *and* wiste se[i]nte pet*er*. *and* Seinte Marie magdaleine þe mid wope wessen hem seluen of heued sỳnnes. On þe feorðe þinge. *þat* is meninge. god bad us *turnen* to him. *and þat* us bihoueð *to don: on þrefeld wise. *Vos ipsos de peccatis reprehendo.* [S]*Acerdoti ea confitendo. dei misericordiam pro eis supplicando. and* is *þat* we agen to gabben us seluen for*þat* we sỳnegeden. alse þe holie man iob seið. **Reprehendo me** et *ago penitenciam. in fauillo* et *cinere.* Ich haue sỳneged *and* gabbe me suluen þeroffe *and* pine me seluen on asshen. *and* on iselen. *and* we agen to dai understonden þese pine. oðer is *þat* we agen ure sỳnnes menende to shewen hem þe *preste. and* bi his wiss-ingge beten hem sỳðden alse seint iacob seið. **Confitemini** *alterutrum peccata uestra* et cetera. shewe*ð* giwer sỳnnes þe *preste.* for al *þat* prest bindeð soðliche buð ibunden *and* al *þat* he unbindeð beð unbunden. þe þridde is menende his sỳnnes bifore gode. *and* milce þer of bidden. þis us bihoueð *þat* we eche dai don. *and* mid alle ure limes ure sỳnnes beten. alse seinte poul seið. **Sicut** *exibuistis membra uestra seruire inmu[n]dicie* et *iniquitati ad iniquitatem ita nunc exibete membra uestra seruire iusticie in sanctificacionem.* Alse ge hauen giwer lichame don to hersumiende fule lustes: *and* unriht. alse doð giwer lichame heðenforð to hersumiende clennesse. *and* rihtwisnesse. *and* holinesse. *þat* ech lime sỳnderlepes *turne* to gode *and* bete his gilt. **Oculus** *uidit uanitatem fleat nunc.* wepe *þat* ege for*þat* hit idel bihield. **Auris** *audiuit ociosa. conuersa audiat utilia.* eare luste unnitte speche. *turne* þerfro. *and* here godes word on holie lorspelle. **P***Es cucurrit ad malum.* fot gide to uniðor: swike nu.

We unloose the bonds when we pray for forgiveness, or when we forgive others their trespasses.

3. Weeping and shedding of tears for sin is a pleasing gift to God.

[1] bringð.

4. Lamentation may be made in three ways:

* p. 48.

(1) By rebuking our own sins;

(2) By shewing our sins to the priest;

(3) By confessing our sins to God, and by begging for mercy.

St. Paul bids us turn all our limbs to purity.

Let the eye beweep its idle sights; the ear the vain words it has heard.

Circa membra se tetigere illicite abstineant. Thy lascivious member hath done what it should not have done, and where and when it should not. Let it be restrained now, according as they are able, though they be united together in marriage; and if they are not together lawfully united, let them forsake it [unlawful commerce] altogether.

Manus effudit sanguinem, desinat et faciat elemosinam. The hand hath oft done injuries; let it cease now and do alms. *Cor invidit et odivit habeat pacem et dilectionem.* The heart hath had envy and hatred; let it now have peace and love to each living man. *Os peccavit manducando, bibendo, male loquendo.* The mouth hath sinned in eating and drinking, and in evil speech; let it now eat lenten meat, and once a day and at evening let it eat its fill, and drink once at meat and not thereafter, except it be on account of infirmity or toil. Let it speak truth and right, and pray earnestly for mercy. Thus biddeth our Lord that we should turn unto him, and saith that he will turn to us and remain with us. *Qui vivit et regnat per omnia sæcula sæculorum.* AMEN.

XII.

THE FIRST SUNDAY IN LENT.

Præocupemus faciem domini, et in psalmis jubilemus ei. The holy prophet David admonishes us in the psalter book to preserve ourselves whilst we may from the awful shame and from the bitter grief that all sinful men shall suffer on Doomsday, who have not forsaken and amended their sins before that all mankind, who have been, and shall be, and now are, come to one moot (assembly), and our Lord Jesus Christ comes from heaven to them and divides the good from the evil. *Et statuet oves a dextris; hædos autem a sinistris.* And he shall separate the righteous on his right hand, and shall honour and praise them, because they have previously well pleased him; and he shall give them for rewards eternal life and bliss, and heaven with himself, and shall say, *Venite benedicti patris, &c.*—Come ye blessed of my father, and receive the kingdom that is prepared for you from the beginning of the world. Afterwards he shall set the sinful

and gon ofte to chirche. *Circa membra se tetigere illicite abstineant.* þi shape dide. *þat* hit ne sholde. *and* þer hit ne sholde *and* þenne hit ne sholde. wiðteo it nu. bi here mihte þeh hie bien togedere bispused. *and* gif hie ne beð noht togedere bispused. forleten hit mid alle. *Manus effudit sanguinem. desinat* et *faciat elemosinam.* hand dide ofte harmes. swike nu. *and* do almesse. *Cor inuidit & odiuit habeat pacem* et *dileccionem.* heorte hadde onde *and* hatiunge habbe nu sehtnesse. *and* luue to ech liues man. *Os peccauit manducando bibendo male loquendo.* Muð synegede on eting. on drinking. *and* on uuele speche. ete nu leinte mete. *and* enes o dai *and* euene fille. *and* drinke o tige atte mete. *and* noht þer after bute hit for unhele be. oðer swinke. speke soð *and* riht. *and* bidde gerne[1] milce. þus bit ure drihten. *þat* we shulen to him turnen. *and* seið *þat* he wile to us. *and* mid us bileue. *Qui viuit et Regnat per omnia secula seculorum.*

* p. 49. Let the foot run no more astray, but go to church. Restrain all carnal desires. Let the hand cease to do injury, and give alms. Let the heart forsake envy, and make peace with all men. Let the mouth eat lenten meat, ever speak the truth, and pray for mercy.

[1] *In MS. a part of the last* e *has been cut off.*

XII.

[DOMINICA I] IN XL*A*.

PReocupemus faciem domini. et *in psalmis iubilemus ei.* þe holie prophete dauid minegeð us on þe sealmboc to beregen us þe wile þe we mugen. wið þe eiseliche shame. *and* mid te bitere grame *þat* alle synfulle men shule þolen on domes dai. *þat* ne haue noht here sinnes forleten. *and* bet: er þan al mankin. þe was. *and* wurh. *and* nu is: cumen to one mote. *and* ure louerd ihesu crist *cumeð of heuene to hem. *and* shodeð þe gode fro þe iuele. *Et statuet oues a dextris: hedos autem a sinistris.* *and* shodeð þe rihtwise an his rihthalue *and* wurðeð hem. *and* hereð. for hie hauen him er wel quemed. *and* giueð hem to medes eche lif. *and* blisse. *and* heuene mid him seluen: *and* seið. *Uenite benedicti patris* et cetera. cumeð ge blescede. *and* underfoð *þat* riche *þat* giu is igarked fro þe biginnigge of þe worlde. Siðen he setteð þe synfulle on his lifthalf. *and* witeð

David advises us to save ourselves while we are able from the bitter shame of Doomsday that shall befall all sinful men.

* p. 50. Then will Christ separate the good from the evil.

He will reward the good with everlasting life and bliss;

on his left hand, and shall reproach them because that in their lifetime they would not please him; and their own sins, in deeds and in speech, shall disclose themselves, and shamefully upbraid them, and shall foully shame them before all the hosts of heaven, earth, and hell. And then shall our Lord Jesus Christ send them soul and body into hell, to dwell in everlasting woe, that thenceforth it shall be, as he said, *Ite maledicti, &c.*—Depart ye accursed spirits into the eternal fire that is prepared for devils and their fellows, therein to dwell for ever and ever without end. Thus their own sins shall shame them, and they shall be wroth with themselves because they had not previously amended their sins and preserved themselves from this great shame the while their day of amendment lasted. Our day of amendment is now, and lasteth the while that God willeth it. Let us amend earnestly, and be afterwards in the blessedness of which the psalter book speaketh, thus saying, *Beati quorum remissæ, &c.*—Blessed are all those whose trespasses are remitted and their sins hidden, that is, those who amend their lives, as the prophet David taught them.

Preocupemus faciem domini, &c. Let us think of our sins before the doom cometh, and forsake our sins and bemourn them sorely, and show them at shrift and amend them as the priest shall instruct us; and so amend with amendment of all behests that we previously have broken, so that God may then find no fault in us unpunished; then need we fear neither to be troubled nor shamed. The holy prophet Jeremiah admonishes us to forsake our sins, thus saying, *Derelinquat impius viam suam, &c.*—Let the evil man forsake his way and the unrighteous man his many vain speeches, and turn to God. Evil is he who will not help his own soul! and we are almost all in this condition, and our way that we ought to forsake is our mode of life, which we should rectify. Unrighteous are we when we do not our Saviour's will, who redeemed us from death, and giveth us all that we have, and promiseth us eternal life, and will perform his promise to all those who are obedient to him. And if we do our will, which ever leadeth us to harm, and do evil here and think to do worse, that is wrong. The holy man Job, who had no equal on earth, giveth us fair example to be sorry for our soul's sore, that is, our sins, where he saith, *Dimitte me domine, &c.* Permit me, Lord, a little while to bemourn my sorrow, ere I depart to

hem þat hie bi here lif dages ne wolden him quemen. *and* here agene sỳnnes. on dede. *and* on speche. unhileð hem seluen. *and* shameliche hem bigredeð. *and* fule shendeð. biforen al heuene-ware. *and* eorðeware. *and* helle ware. *and* þenne sendeð ure louerd ihesu crist hem mid saule. *and* mid lichame into helle. to wuniende on eche wowe. ðe ðeðen forð shal wexen alse he seide. *Ite maledicti.* et cetera. witeð ge aweregede gostes in þat eche fur þat is garked to deuules *and* here fereden to wuniende eure. *and* ó abuten ende. þus here agene sinnes hem shendeð. *and* hie ben of-gramede wið hem selfen. for þat hie nedden here sỳnnes er bet. *and* wið þis michele shame boregen þe wile here bot dai laste. Ure bot dai is nu. *and* lasteð þe wile þe god wile. bete we gerne. *and* ben afterward þe edinesse þe þe salm boc of specð *þus queðende. *Beati quorum remisse.* et cetera. Edie ben alle þo þe here giltes ben atleten. *and* helid here sinnes. þat ben þo þe hem rihtlecheð. alse þe prophete dauid hem lerde. *Preocupem*us *f. d. in.* con. þenche we ure giltes er þe dom cume. *and* forleten ure sỳnnes. *and* bimurnen hem sore. *and* shewen hem at shrifte. *and* beten hem swo þe prest us wisseð. *and* beten swo mid bote al þat we er breken. þat god ne finde þanne on us no gilt unpined. þanne ne þarf us noðer gramien. ne shamien. To forleten ure sinne us minegeð þe holie prophete ieremie. ðus queðinde. *Derelinquat impius uiam suam* et cetera. Forlete þe iuele man his wei. *and* þe unrihtwise his fele unnette speche. *and* turne to gode. Iuel is þat ne wile his agene saule helpen. *and* we ben mest alle. *and* ure wei þe we shule leten. is ure liflode þe we shule rihtleche. Unrihtwise we ben þanne we ne don ure helendes wille. þe lesde us of deaðe. *and* gifð us al þat we bi ben.[1] *and* eche lif bihoteð. *and* wile lesten alle þo þe him heren. *and* gif we don ure wille þe us teoð eure to herme. *and* here iuel don *and* werse þenchen to don: þat is unriht. þe holie man iob þe non ne was his efning on eorðe. he us giueð fair forbisne to bireusen ure saule sor. þat is ure sinnes. þer he seið. *Dimitte me domine u. p. p. d. m. a.* þole me louerd alitelwan þat ich bimurne mi sor: er ich wite to þe þestere wunienge. *and* þe holie boc seið on oðer

the wicked he will shame before all men, and send them soul and body into hell.

Thus their own sins will disgrace and ruin them.

To-day is our day of repentance.

* p. 51.

If we are here shriven of our sins, we shall not be shamed thereat at Doomsday.

It is a hard thing if a man will not help his own soul.

[1] ? habben.

Job has set us an example how to bewail our sins.

the dark abode. And the Holy Book saith in another place, *Quacunque hora homo ingemiscit peccata sua, remittuntur ei.*—As soon as the man bemourneth his sin's sore, our Lord looses the bonds of sin and rejoiceth the soul, as the Book saith:—*Secundum multitudinem dolorum, &c.*—As many sorrows as I have in my heart for my sins, with so many consolations hast thou rejoiced my soul. And when we have forsaken our sins and thus bemourned them, it behoveth us to do as the holy prophet admonishes us, thus saying, *Confitemini Domino, quoniam bonus*—Confess to our Lord, for he is very good and also merciful. And St. James saith in his epistle, *Confitemini alterutrum peccata vestra, &c.*—Show your sins in another place; and in which other place we ought to show them our Lord tells us in the gospel which St. Luke made, when the ten lepers cried out before our Lord and said, *Jesu preceptor, miserere nostri*—Do thou, O Saviour, who healest with thy words all whom thou wilt, have mercy upon us. *Et dixit eis; Ite et ostendite vos sacerdotibus.*—And he answered them as he doth us now: go and show yourselves to your priest. We show ourselves to our priests when we tell to them our horrible sins which we have done, and said, and thought with pleasing foul thought; and then we are toward (before) him if we have it in our minds to show him our sins, and to forsake them and to amend. And we are cleansed of our sins if we rightly perform what we there have promised. We ought to tell there (to the priest) all our guilts that we have not amended, and not varnish with fair words those vile sins; and we should say there nothing that is false, nor omit anything of the truth, but show there openly the sin whatever it is, and whether it was done at an unseasonable time or in an unlawful place, or with illicit gesture, or in any unlawful manner, or whether it was hard to accomplish or easily fallen into. And if we thus show our sins, then may we be fully shriven. But there are few that thus show their sins, and that is owing to manifold evil vices and evil habits. *Decem sunt quæ impediunt confessionem—scilicet hæc, oblivio, ignorantia, negligentia, verecundia, timor, diffidentia, delicacia, fiducia, pertinacia, desperatio.*—Ten things there are that hinder men from their shrift; not all one man, but some one man and some another, and they are these—forgetfulness, ignorance,

stede. Qvacunque **hora homo ingemiscit peccata sua remittuntur ei.* alse wat swo þe man his sinne sore bimurneð ure drihten leðeð þe sinne bendes. *and* blisseð swo þe soule alse þe boc seið. *Secundum multitudinem dolorum m. in. c. m.* et cetera. alse fele sorinesses swo ich haue on min herte ⁊ for mine sinnes ⁊ mid alse fele frefringe þu hauest blissed min soule. *and* þanne we hauen ure sinnes forleten. *and* þus bimurnen us bihoueð þat we don ⁊ alse þe holie prophete us minegeð þus queðinde. *Confitemini domino quoniam bonus* ⁊ kneoweð ure louerd for þat he is wel god. *and* swo mild heorted. *and* sein iacob seið on his pistle. *Confitemini alterutrum peccata uestra* et cetera. shewеð giwer sinnes on oðer stede. *and* awich oðer stede age we hem to shewen. vre drihten us seið on þe godspelle. þe sein lucas makede. þer þe .x. liððroweres clepeden biforen ure drihten. *and* seiden. *Iesu preceptor miserere nostri.* þu helend þe mid þine wordes helest. alle þo þe wilt. hâue milce of us. Et *dixit eis. Ite* et *ostendite uos sacerdotibus and* he andswerede hem alse he doð us nu. goð *and* shewеð giu giuwer prest. prestes we shewed us þanne seien hem ure ateliche sinnes þe we hauen don. *and* queðen. *and* þoht mid lestinde fule þonke *and* þanne we bien toward him. gif we hauen on ure þoht to shewen him ure sinnes. *and* forleten. *and* beten. we ben clensed of ure sinnes. gif we *riht lesten *þat* we þere bihoten þere we shule tellen. alle ure gultes *þat* we ne hauen noht bet. *and* noht mid faire worde hihten. þo ateliche sinnes. *and* no þing seien þere *þat* les beo. *and* no þing of þe soðe forlete. ac shewen þere openliche wich[1] he is. *and* gif hit was don on untime. oðer on unluuede stede. oðer mid unluued lete. oðer on unluued wise. oðer gif it was erfeð to forðen. *and* smeihliche bicharede. *and* gif we shewеð þus ure sinnes. þenne muge we fulliche ben shrifene. ac fewe ben *þat* þus shewen heore sinnes. *and þat* is long on felefelde iuele lastes. *and* iuele þeawes. *Decem sunt que impediunt confessionem.* scilicet *hec.* **O**bliuio. **I**gnorancia. **N**egligencia. **V**erecundia. **T**imor. **D**iffidencia. **D**elicacia. **F**iducia. **P**ertinacia. **D**esperacio. Ten þing ben þe letten men of here scrifte. Noht alle on. ac sum on. *and* sum oðer. *þat* ben þese *and* aten þus. forgetelnesse. nutelnesse. recheles. shamfestnesse. drede.

* p. 52.

Sorrow for sins loosens the sin-bonds.

St. James tells us where to confess our sins.

We are to confess them to the priest.

* p. 53.

In confessing our sins we must not deck them with fair words.

[1] *MS.* þich.

Very few confess as they ought to do.

Ten things are at variance with confession

negligence, shame, fear, distrust, love of ease, confidence, obstinacy, and unbelief. The man who hath not love nor fear of God thinketh seldom or never of heaven's weal, which he forfeiteth through his sins, and of hell's woe, which he earneth through his sins. And on account of that guilt he ought to show his sins at shrift; and therefore cometh upon him that misfortune which the prophet wished in the psalm book, thus saying, *Adhereat lingua mea faucibus meis, &c.*—Let my tongue cleave to my cheeks if I forget thee, O Jerusalem. When a man forgets what he ought to say, then is his tongue as it were cleaving (to his mouth). Ignorance hindereth the man's shrift who never knows when he sins; and such are all those who will not listen to sermons, and therein learn what are sins, and so preserve themselves; and [learn] what pertaineth to godliness, and follow that. And thereof saith the book, *Nullus vitare laborat quod ignorat.*—No man fleeth a thing except he know or ween that it will hurt him. Carelessness hindereth the man's shrift who through his unbelief harboureth the foul spirit (the devil) in his heart, who teacheth him to follow his foul lusts and to take no heed of shrift. And of them the holy book speaketh and saith, *Peccator cum venerit in profundum contempnit.*—When the sinful man is fallen into deep sin, he taketh no thought at all of shrift. Shame hindereth the man's shrift who will not tell his sins which he oft sinneth to the priest for fear of shame, and understandeth not that the shame which a man hath on account of his sins when he showeth them to the priest is the beginning of advantageous amendment of sin. And that knew well the prophet who thus said, *Toto die verecundia mea contra me est, &c.*—My shame is ever before me, and oft overwhelms my sin-bonds. Fear hindereth the man's shrift who dare not tell the priest his sins, lest what they two know should come out; and the prophet blameth such men in the psalter book where he saith, *Illic trepidaverunt timore, &c.*—They stood in awe where they ought not, that is of vain things, and stood in no awe where they ought to have had great awe, that is of God. Distrust of one's own power hindereth the man's shrift who thinketh that he could not forsake his sins though he told and renounced them at shrift. *Sed hii sunt filii diffidentiæ de quibus dicit scriptura. Venit ira dei in filios diffidentiæ.* And such are the devil's

Ortrowe. Trewðeleas. [Softgerne] Trust. wilfulnesse. Misleue. þe man þe naueð. luue ne eie to gode. he þencheð selde oðer naure of heuene wele: þe forgult mid his sunnes. *and* helle wowe. þe he erneð mid his sunnes. *and* for *þat* gult he solde his sunnes at srifte sheawen. *and* for þi cumeð uppen him *þat* unlimp þe þe prophete wisste on se salmboke þus queðende. *Adhereat lingua mea faucibus meis. et cetera.* Cleued be mi tunge to mine *cheken gif ich forgete þe ierusalem. þanne man forgiet *þat* he * p. 54.
seien sholde. þanne beð his tunge alse hit cl[e]ued were. [Nutelnesse] leteð þe mannes shrifte þe ne wot neure hwanne he sinegeð. Ignorance hindereth a man's shrift.
and swiche ben alle þo þe ne wilen listen lorspel. *and* þeron lernen wiche ben sinnen. *and* beregen hem. *and* *þat* bilimpeð to godcunnesse. *and* folegen *þat*. *and* þeroffe seið þe boc. *Nvllus uitare laborat quod ignorat.* no man ne fleð þing bute he wite. oðer wene *þat* it him deren wille. Recheleste letteð þe mannes shrifte. Recklessness hinders confession.
þe þurh his misleue herbergeð þe fule gost on his heorte. þe him techeð to folgen his fule lustes. *and* no wuerse of scrifte. *and* of hem þe holie boc specð *and* seið. *Peccator cum uenerit in profundum contempnit.* þanne þe sinfulle man beoð bifallen on depe sinne. ne recheð no þing of scrifte. Shamfestnesse letteð Shame prevents a man confessing his sins.
þe mannes shrifte. þe ne wile his sinne seien þe preste. þe he ofte sinegeð. for him sholde shamen of him. *and* ne understant noht *þat* þe shame þe þe man haueð of his sinne. þanne he hem prest shewеð: hit is þe biginnigge of fremfulle sinbote. *and* *þat* wiste Shame is the beginning of repentance.
wel þe prophete þe þus queð. *Tota die uerecundia mea* contra *me* est: et cetera min shamfestnesse is to-genes me. *and* ouerheleð min bend ofte. Drede letteð þe mannes shrifte. þe ne dar Dread hinders confession, when a man is afraid lest what he has told the priest should transpire.
his sinnes *seien þe prest. leste hit uttere cume *þat* hie tweien witen. *and* swiche men blameð þe prophete on þe sealm boc þer he seið. [I]*llic trepidauerunt timore u. n. e. t.* þer hem stod eie: þer hem ne sholde. *þat* is of idele þing. *and* þer non: þer * p. 55.
hem sholde michel eie stonde. *þat* is of gode. Ortrowe of agene Distrust of one's power to forsake sin hinders shrift.
mihte letteð þe mannes shrifte. þe þinceð *þat* he ne mihte his sinne forlete. þeh he hem seide at shrifte. *and* forhete hem. *Sed hii sunt filii diffidencie de quibus dicit scriptura. Venit ira dei in filios diffidencie. and* swiche ben þe deules bernes þe aren

children who are called distrustful, because they sin so greatly that they think to have wholly lost mercy; and God's wrath cometh oft upon those that so ween. Love of ease and prosperity hinder the man's shrift who thinketh that he cannot endure hunger nor thirst, nor any other pain in order to amend his sins. *Unde scriptura dicit. Delicati se nutriunt ad incendia gehenne.* The luxurious feed themselves for hell-fire, both hands and feet. Trusting to a long life hindereth the man's shrift who saith to himself in his heart, I am not yet sated with my sins, and therefore I cannot renounce them, but another time I may be sated therewith, and then I will forsake them and take shrift and repent of them. But the Holy Book blameth these men, thus saying, *Deus promittit veniam penitenti sed non crastinum diem penitentiæ differenti*—God has promised mercy to those who forsake and amend their sins, but he has not promised life till to-morrow to those who lie in their sins, but saith, *Qua hora non putatis, mors veniet*—When thou least weenest death shall come to fetch thee. Wilfulness (obstinacy) hindereth the man's shrift who thinks it hard that any one should compel him to forsake his sins and turn from the devil to God; and of them thus saith the Holy Book, *Pertinaces in malo eliminat ecclesia*—Holy church separateth from Christian communion those who are wilful to love their sins and are unwilling to forsake them. Distrust of God's mercy hindereth the man's shrift, who hath sinned greatly and will not forsake his sins, nor amend nor pray for mercy, because that he weeneth that God will not forgive such great sins for any amendment that he may accomplish; and of this saith the Holy Book, *Qui desperat jam judicatus est*—The man who despairs of God's mercy is condemned to eternal woe in hell; therefrom may our Lord Jesus Christ, if it be his will, protect us, and preserve us from all evil customs, and give us power to forsake our sins and show them the priest, and instruct us and aid us to amend them, as may be advantageous to ourselves and acceptable to him. *Qui vivit et regnat Deus per omnia sæcula.* AMEN.

cleped ortrowe for þat hie sinege swo michel. þat hie wenden to hauen forloren milce. *and* godes wraððe cumeð ofte uppe þo: þe þat wenen. softgerne *and* ednesse letteð þe mannes shrifte. þe þincheð þat he ne mai þolen hunger. ne þirst ne oðer pine to betende his sinnes. *vnde scriptura dicit.* **D***elicati se nutriunt ad incendia gehenne.* þe softgerne fedeð hem seluen helle fur to honde. *and* to fote[1]. Trist to longe lif. letteð þe mannes shrifte. þe seið to him seluen on his heorte. Ich nam noht giet sad of mine sinnes. *and* forþi: ne mai ich hie noht forlete. ac oðer ich mai ben sed þeroff *and* þanne ich wille hem forleten. *and* nime shrift. *and* beten hem. *ac þe holie boc blameð þese men þus queðende. [D]*eus promittit ueniam penitenti* sed *non crastinum diem penitencie differenti.* god bihet milde þo þe here sinnes forleten *and* beten. ac he ne bihet noht þe lif til ámoregen: þo þe lið on sinne ac seið. **Q***va hora non putatis mors ueniet:* Þanne þu lest wenst deað cumeð to fecchende þe. Willfulnesse letteð þe mannes shrift. þat þincheð uuel þat man him wile neden his sinnes to forleten. *and* fro þe deuel to gode turnen. *and* of hem seið þe holie boc. **P***ertinaces in malo eliminat ecclesia.* holie chirche deleð fro cristendom. þo þe wilfulle ben here sinnes to luuen. *and* loðe to forleten. Ortrowe of godes milce. letteð þe mannes shrift. þe haueð michel sineged. *and* nele lete[1]. ne bete. ne milce bidde. for þat he weneð þat god ne wile swo michel sinne forgiue: for none bote þat he forðe muge. *and* of þis seið þe holie boc. **Q***vi desperat iam iudicatus est.* þe man þe ortroweð godes mildhertnesse. he is idemd to eche wowe on helle. þerwið us wite ure louerd ihesu crist gif his wille beo. *and* berege us wið alle iuele customes. *and* giue us mihte ure sinnes to forleten. *and* prest shewen. *and* wise us. *and* filste hem to beten. swo þat us beo biheue: *and* him to queme. *Qui* viuit et *R*egnat *d*eus *p*er omnia. . . .

Such people are the devil's bairns.

Luxury prevents confession, and makes people afraid to do penance for their sins.

Trusting to have a long life hinders many from confession.

They put off repentance until they are tired of their sins.

Wilfulness prevents those confessing who think it hard to be made to forsake sin.

Distrust of God's mercy prevents the confession of those who think that God will not forgive such great sinners.

[1] *Originally* fode *but altered to* fote.

[1] ? *MS.* bete.

* p. 56.

XIII.

THE SECOND SUNDAY IN LENT.

Behold, now is the acceptable time; behold, now is the day of salvation. In these days, therefore, let us approve ourselves as the ministers of God, in much patience, in fastings, in vigils, in unfeigned charity, &c. When the heavenly physician perceived that those previously regenerated by his means were afterwards assailed by various diseases of sins, visiting them in his writings, he exhorts them to the medicine of confession; because, as the Scripture saith, all things are renewed by confession. And that they should not urge the excuse of time, he saith, 'Behold, now is the acceptable time; behold, now is the day of salvation'—that is, fit for creation, satisfaction, and remission; and he sets forth a mode of life, saying, live as the ministers of God. And because the medicines which he provides are sharp—that is to say, to bear fire and sword, he admonishes them to have patience, saying, 'In much patience.' By the sword indeed is superfluity cut off; and the fire by burning cures that whereby they are marked—that is to say, the heat of sorrow and the fervour of brotherly love, which salve and heal every disease of sin. And concerning sorrow indeed it is said, in whatever hour a man mourns his sins they are forgiven him. Concerning love, our Lord saith, 'I love those that love me.' So the apostle exhorts us to amend for the better that in which hitherto we have trespassed, lest divine vengeance take from us suddenly the opportunity of repentance. The heavenly physician St. Paul taketh heed of our soul's sicknesses, which are our sins, thanked be he! and admonishes us by his holy writing which we read to-day in church, that we should show our own great need, and the while we are able to think, and to come boldly to our soul's physician and lay bare our soul's wounds, which are our foul sins, and pray that he may instruct us how we may cleanse our souls of them and heal our wounds, and awake ourselves from our heavy sleep, and raise ourselves from our foul lust-bed, and that we do as those things that have lien in sleep, that is, revive when their time cometh; and that is now, for this time is thereto acceptable, as the apostle saith, *Ecce nunc tempus.* Now it is good time to look to the sickness of

XIII.

[DOMINICA II] *IN QUADRAGÈSIMA. * p. 57.

Ecce nunc tempus acceptabile. ecce nunc dies salutis. **In** *his ergo diebus exibeamus nosmet ipsos sicut dei ministros.* **In** *multa paciencia.* **In** *ieiuniis.* **In** *uigiliis.* **In** *caritate non ficta.* et cetera. **Celestis** *medicus ut cognouit quod ope sua prius creati postmodo uariis languoribus peccatorum uexarentur.* **Scripto** *uisitans eos. hortatur eos ad medicinam confessionis. quia ut ait scriptura.* **Omnia** *in confessione creantur* et *ne pretenderent ad excusacionem temporis dicit.* **Ecce** *nunc tempus acceptabile ecce nunc dies salutis.* **Uidelicet** *aptum creacioni .i. satisfactioni .i. remissioni.* et *dietam*[1] *proponit dicens.* **Viuite** *sicut dei ministri.* et *quia que parat medicamenta asperant. scilicet ferrum pacieris* et *ignem.* **Monet** *eos ad pacienciam dicens.* **In** *multa paciencia.* **Ferro** *quidem secatur superfluum ignis urendo curat in quo notantur. scilicet calor compunctionis.* et *feruor gemine dilectionis que curant* et *sanant omnem languorem peccati.* et [*de*] *compunctione quidem dicitur. quacunque hora ingemit homo peccatum remittuntur ei.* **De** *dileccione dominus dicit.* **Ego** *diligentes me diligo. Sic ortatur nos*[2] *apostolus ut emendemus i*[n] *melius que huc usque peccauimus.* **Ne** *diuina ulcio spacium penitencie preripiat nobis.* Þe heuenliche leche seinte poul nimeð geme of ure saule sicnesse. *þat* ben ure sinnes þonged *wurðe him. *and* minegeð us bi his holie write. þe we reden to dai inne chirche. *þat* we shewen ure agene michele nede. *and* þe wile þe we mugen þenchen. *and* cumen festliche to ure saule leche *and* unhelen him ure saule wundes. þo ben ure fule synnes. *and* bidden *þat* he wisse us hu we mugen ure saule of hem clensen. *and* ure sor helien. *and* weche us of ure heuie slape. *and* rere us of ure fule lust bedde. *þat* we don alse þing doð. þe haueð lein on swete. forquichieð þan here time cumeð. *and þat* is nuðe for þis time is licwurðe þarto: alse þe apostle seið. **Eecce** *nunc tempus.* Nu hit is god time to beloken þe sicnesse of þe sowle. **Ecce** *nunc*

Now is the day of salvation.

Live as the ministers of God.

[1] *MS.* dictam.

Repent now before it is too late.

[2] *MS.* uos.

* p. 58.

Holy writ admonisheth us to show our sin-wounds to the soul's phy ician.

The soul's hysician is the priest.

the soul. *Ecce nunc dies salutis.* And these forty days are befitting ones to heal the soul. Let us beseech then the soul's physician, that is, the priest, *ut ferro prohibitationis rescindat a nobis exterius carnis et mentis vicia,* to instruct us to abstain from all fleshly lusts which hurt the soul, and to put upon us such manifold pains that through their bitterness we may drive out of our thoughts the foul lusts that weigh down the soul. *In multa patientia, &c.* And be so patient under his instruction as to forsake what he forbiddeth and to do what he biddeth, so that that very patience may be our soul's salvation, as our Lord saith, *In patientia vestra possidebitis animas vestras*—In your patience ye shall keep your souls. *Tanta est virtus patientiæ, quod quis eam exibendo animam suam s[ervet] ostendendo ita [non servet].* So holy a virtue is patience, that he who manifests it thereby preserves his soul; but not so doth he who makes a show of patience, but who suffereth not and forbeareth not one offence, and would avenge himself if he were able, and thereto prepareth and abideth his time—and nevertheless may not do any harm to him (sc. his enemy); he maketh a pretence of patience, and nevertheless hath none, and therefore hath no possession of his soul, because carnal lusts and foul crimes hold him bound under their subjection, so that he in no wise hath dominion over his soul. That man hath patience and manifesteth it who suffereth and forbeareth, and will not seek after vengeance nor hate him who offendeth him, nor wish him evil. If it happen that a man hath this forbearance, and observeth it in himself, both in speech and in deeds, or in either of them, he is patient, and acteth as though he knew it not, and therewith overcometh himself and preserveth his soul, and afterwards by that means has power over her (the soul). If the wicked man follows his will and with manifold wiles enticeth him to criminal acts, as to stealing, or plunder, or treachery, or drunkenness, or whoredom, or other such vices, and promiseth him a precious reward if he will listen to his lore, and he will not, but suffers and forbears, he therewith overcometh the wicked man, and so preserveth and hath possession of his soul. If carnal lusts or desires of the mind entice him to any vice, and he will not but suffereth and forbeareth, though it be pleasing to his body, and striveth against his own will (as the wise man biddeth, saying, *Sperne voluptates, nocet empta dolore*

dies salutis[1]. And þos fuerti dages ben bicumeliche to helen þe sowle. biseche we þanne þe sowle leche *þat* is þe prest. *Vt ferro prohibitacionis recindat á nobis exterius carnis et mentis uicia.* þat he us wissie to wiðtien of alle flesliche lustes þe deriеð ure sowle. *and* don uppen us swilch manifeald pine. þat mid here biternesse. driuen ut of ure þoght: þe fule lu[s]tes[2] þe heuien þe sowle. *In multa patientia.* et cetera. *and* ben swo þoleburde to-genes his wissinge to forleten *þat* he forbet. *and* don *þat* he bit. *þat* þe selue þoleburdnesse be ure swole[3] hele. alse ure drihten seið. *In patientia uestra possidebitis animas uestras.* *On giwer þoleburdnesse: ge shulen wealden giwer saule. *Tanta est uirtus paciencie. quod quis eam exibendo animam suam s. ostendendo ita.* swo holie mihte is þoleburdnesse. *þat* he þe hit kið: þer þurh haueð his soule weald. ac swo ne haueð he þe sheweð þoleburdnesse. þe ne þoleð. *and* forbereð noht á misbode. *and* wolde him seluen wreke gif he mihte. *and* þerto ettleð *and* abit his time. *and* neðeles ne mai him non harm don. he makeð lete of þoleburdnesse *and* neðeles ne haueð non. *and* þer for ne haueð his soule weald. for *þat* he lichamliche lustes *and* ðe fule lehtres him holden bunden on here þralshipe. swo *þat* he ne mai his soule no þing wealde. Þe man haueð *and* kið þoleburdnesse þe þoleð *and* forbereð *and* ne wile seche after wreche. *and* naðemore haten him. þe him agilteð. ne him iuel unnen. gif hit is man *þat* haueð þis. *and* he halt uppen him. on speche. *and* on dede. oðer on eiðer he beð þoleburde *and* doð alse he hit noht ne wite. *and* þeremide ouercumeð him. *and* his soule lokeð *and* eft hire swo walt. gif þe unfele man his wille folgeð. *and* mid felefolde wigeles[4] teð him to unwrenches. to stele. oðer refloc. oðer swikedom. oðer drunkenesse. oðer hordom. oðer swiche. oðre unþeawes. *and* lef mede bihoteð gif he wile his lore liste. *and* he nele. ac ðoleð *and* forbereð. *and* þermide ouercumeð þe unfele. *and* his soule lokeð. *and* haueð swo wald. gif lichames lust oðer þankes lust. teð him to ani unþeau. *and* he nele ac þoleð *and* forbereð. þeh hit bie his lichame queme. ac fliteð to-genes his agen wille. alse þe wise bit þus queðinde. *Sperne uoluptates nocet empta dolore uoluptas.* Shune lustliche

1 *MS.* falutis.

During Lent we are to effect the soul's cure.

2 *Looks at first sight like* littes.

We must be patient and bear the penance laid upon us by the priest.

3 *read* sowle.

* p. 59.

Of the virtue of patience.

Vice holds man in subjection.

Patience enables a man to overcome sin.

4 *MS.* wigeses.

* p. 60.

Shun carnal desires.

voluptas—Shun lusty will, for it harmeth much, and is afterwards atoned for with bitter grief), and thus overcometh all his foes, and therefore he hath control over his soul, for then shall be seen in him that which the wise man hath said, *Quem superare nequis, patienter vince ferendo*—That which thou art unable to overcome with strength, overcome with patience, and in every such contest the man of patience has finally the upper hand. So may we strive against our foul lusts, all the forty days, and overcome them finally and all those things that lead us into sin. *Quod ipse prestare dignetur qui vivit et regnat.*.

XIV.

MID-LENT SUNDAY.

When the unclean spirit has gone out of a man, he walketh through dry places seeking rest, and finding none, saith, I will return unto my house, whence I came out; and coming there he findeth it cleaned with besoms and trimmed. Then he goeth and taketh to himself seven other spirits worse than himself, and they entering, abide there, and the last state of that man becomes worse than the former.

The lord St. Matthew speaketh in his holy gospel of the dreadful words which our Saviour on one occasion gave for an answer to the unbelieving Jewish men who desired of him a token, and said, *Magister, volumus a te signum videre*—Master, we would see some sign of thee, whereby we might know whether what thou sayest be the truth and believe; and he gave them for an answer awful words, thus saying, *Generatio mala et adultera signum quærit, et non dabitur signum nisum signum Jone prophetæ*—An evil and adulterous generation ask after a sign from heaven, and they shall have only an earthly one; and he showed them by Jonah the prophet a sign of his holy passion, which he would undergo to redeem all mankind from eternal woe (thanked be he!), and of his resurrection to bring all mankind from death to bliss. And afterwards he blamed their unbelief and their wicked mode of life, and said, *Viri Ninive surgent*

wil. for *þat* it dereð swiðe *and* beð af*ter*boht mid bit*er*e sor. *and* þus ouercumeð alle hise fon: *and* þerfore haueð his soule weald. for þenne beð on him sene *þat* þe wise seide. *Qvem superare nequis pacienter uince ferendo.* Þat þu mid strencðe ne milht ouercume. ouercum mid þoleburdnesse. *and* on ech swich flite: is man of þoleburdnesse abuuen at ende. Swo mote we flite togenes ure fule lustes. al þe fuwerti dages. *and* ouercumen at ende hem. *and* alle þe þing *þat* us to sunne teð. *Quod ipse prestare dig*netur *qui uiuit et regnat.*

Strive against foul lusts during the forty days of Lent.

XIV.

IN MEDIA XLA.

Cvm inmundus spiritus[1] *exierit ab homine ambulat* (*uadit*[2]) *per loca arida querens requiem* et non *inueniens dicit. Reuertar in domum meam unde exiui.* et *ueniens: inuenit eam scopis mundatam* et *ornatam. Tunc uadit per loca arida querens requiem* et non *inueniens dicit. Reuertar in domum meam unde exiui* et *ueniens inuenit eam scopis mundatam* et *ornatam. Tunc uadit* et *sumit viitem alios* **spiritus*[1] *secum nequiores se: et ingressi habitant ibi.* et *fiunt nouissima hominis illius peiora prioribus* þe louerd seint mathеu specð on his holi godspel of þe grimliche wordes þe ure helende at sume time gaf to andswere þe unbilefde iudeuisshe men. þe ger[n]den of him fortocne[3] *and* seiden. *Magister uolumus a te signum uidere.* Meister we wolden sen sum fortocne of þe. Warbi we mihten cnowen gif it soð were *þat* þu seist: *and* leuen. *and* he hem gaf to andswere eifulle word. þus queðinde. *Generacio mala* et *adultera signum querit.* et *non dabitur signum nisi signum ione prophete.* Iuelmennish *and* forhored mannish acseð after fortocne of heuene. *and* hie ne shulen hauen bute eorðliche. *and* he hem shewede fortocne bi ionan þe prophete. of his holie þrowegunge þe he wolde þolien to lesen al mankin of ecðe wowe. þonked wurðe him. *and* of his riseng. *and* of deðe al mankin bringe to blisse. *and* siðen blamede here un-bileue. *and* here unwreste liflode. *and* seide.

[1] *MS.* spiritue.
[2] uadit *is written over* ambulat *in MS.*
Sermon on St. Luke xiv. 24—26.
* p. 61.
Of the answer which Jesus gave the Jews when they asked for a sign.
[3] *Or* fortacne.
He gave them the sign of the prophet Jonah.

in judicio cum generatione ista, et condempnabunt eam, quia pœnitentiam egerunt in predicatione Jone.—On Doomsday shall the people (of Nineveh) arise in the great doom and shall condemn this generation. *Non equidem sententiæ latione, sed meritorum comparatione.*—They shall not be judged with the doom of sharp words, but with very respectful words; because that they received the wise lore of Jonah the prophet, and forsook their sins, and according to his instruction amended and prayed for mercy. *Et ita facta est Ninive speciosa quæ prius turpis existebat.*—And so that folk were turned from vile deeds to fair ones, and their end was better than their beginning; but this sinful generation, which treacherously tempt me, and hear my wise words and see my marvellous deeds, nevertheless believe me not, nor forsake their sins, nor amend, nor bow down to me nor pray for mercy; and therefore their end shall be worse than their beginning. Thus said our Lord, and we may say of a truth that there are still altogether too many of such men who will not forsake their sins, but think them sweet, and will not do any penance, and so their body is profitless. They go to church, not for the love of God, but to preserve their neighbours' (good) report. They give their tithe, not to have heaven's bliss, but for to have praise, the praise of earthly riches; they give their alms, not for God's sake, but for the sake of their neighbours or kinsmen, or for to have honour, or because they may not do otherwise for fear of shame, or for to have thanks or for to have praise. If such a man kneel in church and bend all his limbs, that is all in vain; though he pray with his mouth, he fetcheth not the sore sighs in the bottom of his heart, nor for sorrow weepeth any hot tears from his eyes; and these are false Christians, and are worse than heathen men, and their end shall be worse than their beginning. Soon after our Lord said, *Regina austri surget in judicio cum generatione ista et condempnabit eam, quia venit a finibus terræ audire sapientiam Salomonis et ecce plus quam Salomon hic.*—The queen of the South shall on Doomsday arise in the great judgment, and shall condemn this corrupt generation; because she came from the world's end to hear Solomon's wisdom, and this obstinate folk will not listen to the wisdom of that Instructor who taught Solomon and all wise prophets their wisdom; and therefore their

Viri *niniuite surgent in iudicio* cum *generacione ista.* et *condempnabunt eam. quia penitenciam egerunt in predicatione ione.* On domes dai shal þat folc arisen on þe michele dome: *and* fordemen þis mannish. **N**on *equidem sententie laciõne. sed meritorum comparacione.* Noht mid domkete[1] wordes. ac mid wured-luker wordes. for þat þe hie undernomen þe wise lore of ionan *þe *prophete. and* lete here sinnes. *and* bi wissinge betten *and* milce beden. **E**t *ita facta* est *niniue speciosa* que *prius turpis existebat.* And swo warð iturnd þat folc of ateliche to wenliche. *and* was here ende betere þene here biginninge. ac þis wiðerfulle mannisshe þe fondeð me hinderfulliche. *and* hereð mine wise word. *and* seð mine wunderliche deden. *and* naðemo me ne leueð. ne here sinnes ne forleteð. ne beten. ne to me abugen. ne milce bidden. *and* þerfore wurð hère ende werse þene here biginninge. þus seide ure drihte. *and* we mugen seien to soðe þat al to fele swiche men bien get. þe ne wilen noht here sinnes forleten ac þinceð hem swete. ne ne wilen don none sinbote. *and* his[2] here lichame unnit swo. hie gon to chirche noht for godes luue. ac for to biregen nehebores speche. hie giuen here tigeðe noht for to hauen heuene blisse. ac for to hauen hére. þe hereword of eorðliche richeise. hie giuen here elmesse noht for godes luue ac for neheboreden. oðer for kinraden. oðer for onur to hauen. oðer ne mai elles for shame. oðer for þonc to hauen. oðer for hereword to hauen. Gif he cneuleð in chirche. *and* bugeð alle hise limes: þat is idel. þeh he him bidde mid *his muð. he ne feche* noht þe sore siches. onneðerward his heorte. ne for reuðe ne wepeð none hote teres. of his egen. *and* þese ben false cristene. *and* ben forcuðere þene heðene men. *and* beð here ende forcuðere þene here biginnenge Sone þerafter seide ure drihten. **R**egina *austri surget in iudicio cum generacione ista. et condempnabit eam. quia uenit a finibus terre audire sapienciam salomonis. et ecce plus quam salomon hic.* Þe soðe quen shal a domes [dai] arisen: on þe michele mote. *and* fordemen þis frakede folc. For þat hie com fro þe weredes Ende to heren salomones wisdom. *and* þis wiðerfulle folc ne wile liste ðe loðewes wisdom. þe tehte salemon. *and* alle wise witege here wisdom. *and* þerfore wurð

At Doomsday Nineveh shall rise up in judgment against the Jews. [Matt.xii.41.]

[1] *So in MS.*

* p. 62.

The ending of the people of Nineveh was better than their beginning.

Sin seems sweet to many people.

Why some people go to church and give alms.

[2] *So in MS.*

* p. 63.

The false Christian is no true repentant.

The Queen of Nineveh shall arise up in judgment against the Jews. [Matt.xii.42.]

end shall be worse than their beginning. *Quatuor sunt genera hominum in sæculo juventium. Alii enim habent bonum principium et finem. Alii autem malum principium et finem. Alii quidam malum principium et bonum finem. Alii [bonum] principium et malum finem.* Four kinds of men live in this world. Some begin to lead a pure life in their youth, and hold forth therein and end well, as St. John the Baptist, who in his childhood became a hermit and continued therein and ended well; and St. Martin, who began in his youth to lead a pure life and to be charitable, and held forth therein and ended it well; and St. Nicholas, who in his childhood accustomed himself to fast, and observed that custom to the end of his life, and many others who so led their lives that the beginning was good, the middle better, and the end the best of all; so that it was true what the wise man said concerning them, *Primo ne medium, medio ne discrepet primum*—Their life's end was comely, and also the middle and the beginning. Some men begin first to lead a pure life and afterwards abandon it, as did Judas Iscariot and others enough, as the holy gospel saith, thus saying, *Ex hoc multi abierunt retro, et jam cum illo non ambulant.* At first many followed our Lord and afterwards forsook him, and it was true what the prophet said concerning them, *Cepisti melius quam desinis*—Thou didst begin better than thou didst end; *Item dissimilis quæ fuit, huic similis ille viro*—Their end was unlike their beginning. Some men at first lead an evil life and afterwards turn to God, and therein continue, as St. Paul and St. Mary Magdalen, who did as wise men taught her, when they spoke with her thus saying, *Hinc te melioribus offer*—Refrain thyself from evil habits and accustom thyself henceforth to do better. Some men lead a wicked life, so that the beginning is evil, and the longer it is the worse it is, and the end the worst of all, as the Jewish folk whom our Lord spoke against and said, *Cum immundus spiritus exierit ab homine vadit*, &c. When the evil spirit goeth out of a man and strayeth widely and wandereth everywhere, from dry place to others seeking rest. *Explorat, enim corda fidelium, quæ ideo dicuntur arida, quia sunt fervore sancti spiritus desiccata, et a mollitiæ fluxæ cogitationis purgata.* The dry places that the foul spirit

[h]ere ende werse þene here biginninge. *Quatuor sunt genera hominum in seculo iuuencium. Alii enim habent bonum principium* et *finem. Alii autem. malum principium* et *finem. Alii quidam malum principium* et *bonum finem. Alii principium* et *malum finem*. Fuwerkinne mannisshe liuen on þis woreld. Sume biginneð on here guwuče clene lif leden. *and* helded forð þerone: *and* feire enden. alse sein[t] iohan *baptist.* þe on his childhode bicom eremite *and* hield forð þerone: *and* faire endede. *and* sein[t] martin þe bigan on his guwuče þe clene lif leden. *and* to bien almesful: *and* hield forð þerone. *and* faire it endede. *and* sein[t] nicholas. þe on his chillhode wunede him to fasten. *and þat* wune heold to his liues ende. *and* oðre manie þe swo ledden here lif. *þat* te biginninge was fair. *and* te middel fairere. *and* te ende alre fairest. Swo. *þat* bi hem was soð *þat* þe wise seide [*P*]*rimo ne medium. medio ne discrepet primum* here lifes ende was bicumeliche. þe middel *and* þe biginnenge. Sume men biginnen erest to leden clene lif. *and* eft hit forleten. alse dide iudas scariot. *and* oðre inoge. alse þe holie godspel seið þus queðinde. **E***x hoc multi abierunt retro.* et *iam cum illo non ambulant.* Fele folgeden erest ure drihten. *and* eft him forleten. *and* bi hem was soð *þat* þe prophete seide. **C***episti melius quam desinis.* Ðu bigunne betere þene þu ende. **I***tem dissimilis que fuit. huic similis ille uiro.* Here ende was unliche here biginnenge. Sume men leden erest iuel liflode. *and* turnen eft to god. *and* þeron sewed alse seinte poul. *and* **S***einte* M*arie* magdaleine. þe dide alse wise hire lerden. þanne hie wið hire speken þus queðinde. **H***inc te melioribus offer.* wið-te þe wið iuel wune. *and* wune þe heðenforð to betere. Sume men leden unfele liflode. *þat* te biginninge beð iuel: *and* swo leng þe werse. *and* te ende alre werest. alse þe iudeuisshe folc. þe ure helende wið spec: *and* seide. **C***um immundus spiritus*[1] *exierit ab* [*homine*] *uadit* et *cetera*. Ðenne þe *iuele gost fared[2] ut of þe manne *and* weueð wide. *and* wandreð ouer al. fro drige stede to oder[2] sechende reste. **E***x*p*lorat. enim corda fidelium que ideo dicuntur arida: quia sunt feruore sancti spiritus*[1] *desiccata.* et *a mollicie fluxe cogitacionis purgata.* Ðe drige stedes *þat* þe fule

Four kinds of folk live in this world.

One kind lived like John the Baptist, or as St. Martin, or St. Nicholas.

* p. 64.

Their whole lives were good.

Others, like Judas Iscariot, began well and ended badly.

Some, like Mary Magdalene, began badly and ended well.

Others begin badly and end very badly,

[1] *MS. spirituc.*

like unto the Jews whom Christ reproved in the words of the text.

* p. 65.

[2] *So in MS.*

wandereth about seeking rest for himself, denote the hearts of the believer, which are washed clean of anxieties, of carnal lusts, and dried through the heat of the true love to God and to man. Such hearts the evil spirit tempteth day and night, and trieth if he may therein find lodging; and when he may in none, he saith to himself, *Revertar in domum meam unde exivi*—I will turn again to my house from which I previously came out. *Et veniens invenit eam vacuam scopis mundatam et ornatam*—And cometh thereto and findeth it empty and with besom clean swept and neatly trimmed. This Jewish folk's law was and yet is, that on the eighth day after the child's birth the friends devised a name for the child, and with a stone, which for the nonce served as a knife, cut the foreskin of his procreating member; and this law our Lord instituted by the patriarch Abraham and bade him observe it, and all his offspring after him; and that rite cleansed them of sins, as baptism doth us. *Et habuit circumcisio eandem Judei quam habet nunc baptismus, delendo peccatum, sed non aperiendo cœlum.* And that rite had then all the virtues which baptism now has, for that cleansed man of sin even as baptism now doth, but it opened not to them the bliss of heaven as baptism doth to us. And this rite banished the foul spirit out of the child, and he wandered widely, straying a long time seeking another place in believing men. And the children were cleansed of sin, and thus continued until they received world's wisdom and man's mind. Then came again the foul spirit which was previously banished out of him, and findeth it empty of evil spirits, and cleansed of foul sins, and decked with innocency. *Et tunc vadit et alios sumit septem spiritus nequiores se et ingressi habitant ibi.* And then went the foul spirit and seven other spirits with him worse than he himself was, and encompassed the child and watched it in every way and enticed it and embraced it and controlled it altogether, so that it again fell into its first (evil) habits; then came the foul spirit again into his abode and misleadeth that child, ever longer the more so, to their will; and therefore was their end worse than their beginning. The seven foul spirits of whom I previously spoke, were the seven devils' sins that our Lord drove out of St. Mary Magdalen, and therefore was

gost wandreð abuten sechende him reste. *þat* is þe bileffulle mannes heorte þe clene ben wasshen of þe embeþonke: of fleshliche lustes. *and* drigen bi þe hete of soðe luue to god *and* to men. Swiche hertes fondeð þe fule gost: deies *and* nihtes. *and* cunneð gif he mai þer-inne herbergen. *and* þenne he a none ne mai he seið to him seluen **Reuertar in domum meam unde exiui.** Ihc wile turnen agen to mine huse þe ich er ut of wende. **Et ueniens in**[uenit] *eam*[1] *uacuam scopis mundatam et ornatam.* *And* cumeð þerto *and* fint hit emti. *and* mid beseme clene swopen. *and* faire maked. þis iudeuisse folkes lage was. *and* get is. *þat* on þe ehtende dai after þe childes burde: þe frend shopen þe child name. *and* mid stone þe for þe nones was maked for to keruen *þat* fel biforen on his strenende lime. *and* þis lage sette ure drihten bi þe patriarche abraham. *and* bed him holden hit. *and* al his ofspring after him. *and* þat hem clensede of sinnes alse us doð fulnenge. [**E**]*t habuit circumcisio eandem*[2] *iudei quam habet nunc baptismus delendo peccatum. sed non aperiendo celum.* *and* þe lage hadde þo alle þe mihtes þe haueð nu fulluht. for *þat* clensede þe man of sinne: swo doð nu fulluht. ac it ne opened *hem noht þe blisse of heuene alse fulcneng doð us. *and* þis lage flemeð þe fule gost ut of þe child. and he wandrede wide weruende[3] longe sechende him oðer stede. on bileffulle manne. *and* þe children weren clensed of sinnen. *and* þus bilefden forð *þat* hie understonden wurldes wit *and* mannes munde. Þanne com eft þe fule gost þe was er flemd ut of him. *and* fint it emti of iuele gostes. *and* clensed of fule sinnes. *and* diht mid loðlesnesse. **Et** *tunc uadit* et *alios sumit vii*te[m] *spiritus nequiores se et ingressi habitant ibi.* *and* þanne ferde þe fule gost. *and* seuene oðre gostes mid him forcuðere þen him self were. *and* bitrumede *þat* child. *and* waiteden hit on eche wise. *and* forteh-ten hit *and* biwunden it. *and* biwalden it al. swo *þat* it eft[4] bifel on his oðer wune. þenne com þe fule gost ef[t] into his wunienge. *and* forteð *þat* child: swo leng swo more to here wille. *and* þer fore was here ende werse þane here biginnenge. þe seuen fule gostes *þat* ich nu embe was. waren þe seuen difles giltes: *þat* ure drihten drof ut of seinte marie magdaleine. *and* forþi weren

The dry places denote the hearts of believers,

which are tempted by foul spirits.

[1] *MS.* ean.

Circumcision among the Jews corresponded to baptism among Christians.

It cleansed the child of sin.

[2] ? uirtutem *or* uim *omitted.*

It opened not, as baptism does, the bliss of heaven.

* p. 66.

[3] *MS.* wernende.

At baptism the evil spirit left the child.

[4] *MS.* est.

When it afterwards fell into sin the devil came again into the child.

the beginning of her life such as they were;[1] [but] the end became fair and good and blissful. So let all ours become, as our Lord willeth. *Qui vivit et regnat*, &c. AMEN.

XV.

PALM SUNDAY.

The crowds which went before and followed after our Lord, cried out saying, Hosanna to the Son of David, blessed is he that cometh in the name of the Lord. It is customary for each church-congregation to go this day in procession; and this custom hath its rise in the holy procession which our Saviour made toward the place where he would suffer death. *Et cum venisset Bethphage ad montem Olivarum, mittens duos de discipulis jussit adduci asinam et sedit super eam.* When that he came to Bethphage (so is called the town in which the priests dwell) near to Jerusalem, at the foot of the mountain which is called Mount Olivet, then sent he two of his disciples into the city of Jerusalem, and bade them bring a beast of burden to ride on; not a steed nor a palfrey nor a fair mule. But though he be lord of all lords and king of all kings, nevertheless he sent after the meanest of all beasts to ride on, that is an ass, and gave an example of meekness in his acts, as he doth in another place in his speech, thus saying, *Discite a me, quia mitis sum et humilis corde.*—Learn of me, for I am meek and gentle in heart. And the two messengers went and made known in the city that the Saviour was coming thither; and they found an ass with her foal, and led it to him, and the holy apostles laid their clothes thereupon, and our Lord rode thereon into the holy city, and the citizens adorned the high street through which he would proceed to the holy temple, and hung it with palms and with other rich weeds, and they went out to meet him, and bore in their hands blossoms, some of palm-twigs, others of olive-boughs, as the Holy Book saith, *Occurrunt turbæ cum floribus et palmis redemptori obviam*, &c.—The people came out to meet him with blossoms and with palms, and received him in procession as they would a king, and those who went before and those who came after cried with a loud voice, thus

[1] *And therefore*, &c. The sense seems to be, *although the beginning of her life was such as it was, the end*, &c.

here biginni[n]g of here liflode swich se he were. þe ende warð fair. *and* god. *and* blisful. Swo wurðe ure alre. *þat* wile ure drihten. *Qui viuit et Regnat.*

XV.

DOMINICA PALMARUM.

Turbe que precedebant dominum. et que sequebantur clamabant dicentes. osanna filio dauid: benedictus qui uenit in nomine domini. It is custume þat ech chirchsoene goð þis dai a processiun. *and* þis wune haueð þe biginnigge of þe holie procession. þe ure *helende makede to ward te stede þer he wolde deð þolen. Et cum uenisset bethfage ad montem oliuarum. Mittens [duos] de discipulis iussit adduci asinam et sedit super eam.* Þo þe com to bethfage Swo hatte þe þrop þe preste one wunien. bi sides ierusalem on þe fot of þe dune þe men clepen munt oliuete. þo sende tweien of hise diciples into þe bureh of ierusalem. *and* bed hem bringen á wig one te riden. noðer stede. ne palefrei. ne fair mule. ac þeh he alre louerdes louerd. *and* alre kingene ki[n]g. naþeles he sende after þe alre unwurþeste wig one to riden. *and þat* is asse. *and* gaf us forbisne of admodnesse on his dede. alse he doð on oðre stede on his speche þus queðinde. *Discite a me: quia mitis sum et humilis corde.* lerneð of me for *þat* ich am milde *and* admod on herte. *and* þo tweien sanderbodes ferden *and* cudden in þe bureh. *þat* þe helende was þiderward. *and* funden an asse mid fole. *and* ledden hit to-genes him. *and* þe holie apostles leiden here cloþes þeruppe *and* ure helende rod þerone: into þe holie burh. *and þat* burh folc hihten þe hege strete *and* bihengen it mid palmes. *and* mid oðre riche wedes. þer he wolde þurh faren to þe holi temple. *and* wenden ut togenes him. *and* beren on here honde blostme sum palm twig. *and* sum boh of oliue alse þe holie boc seið. *Occurrunt turbe cum floribus et palmis redemtori o*[b]*uiam.* et cetera. Þet *folc com togenes him. mid blostmen. *and* mid palmes. *and* understoden him mid procession. swo me ki[n]g shal. *and* þo þe ferden biforen him. *and* ðo þe after him comen. remden lude

Of Palm-Sunday processions.

* p. 67.

Jesus sent two disciples from Bethphage to Jerusalem.

They brought him an ass, on which he rode into Jerusalem.

The people strewed the way with palm blossoms and with olive boughs,

* p. 68.

saying, *Hosanna filio David benedictus qui venit in nomine Domini*—Let there be praise to the son of David, blessed be he that cometh in God's name. And the children who were in front did as the gospel saith, *Pueri Hebræorum viam pro*, &c.—The children bridged the way before our Lord, some with their clothes and some with boughs which they broke off the trees; and so brought him into the holy temple as unto his earthly throne. Thus made our Saviour his holy procession from Bethphage to Jerusalem; and each Christian man maketh this day his procession from church to church and back again, and it betokeneth the holy procession which our Lord made this day; and that may each man understand who knoweth what those two names, Bethphage and Jerusalem, denote. *Bethphage interpretatur domus buccæ, vel buccarum sive maxillarum, et significat ecclesiam in qua buccæ funguntur officio suo peccata confitendo, veniam postulando, deum laudando, carnem Christi manducando, et sanguinem ejus bibendo, gratias agendo.* Bethphage is called in English 'house of mouths'; and it denoteth holy church, in which men employ the offices of their mouths when they tell their sins and pray for forgiveness, and praise our Lord Jesus Christ, and enjoy his flesh and his blood, that is the holy housel (sacrament), and render thanks unto him. *Jerusalem interpretatur visio pacis, et item significat ecclesiam in qua pax vera videtur dum passio Christi recolitur, et pacis osculum datur.* Jerusalem is called sight of peace, and denoteth holy church, wherein believing men are at peace, when the priest reminds them of Christ's passion, and receives from the cup the token of peace, that is the mass-kiss, and dismisseth the people. And thereby shows that our Lord is, through the holy offering, reconciled to believing men; and therefore the church is denoted by Bethphage, when the procession goeth out of Jerusalem and again when it cometh in. Let us take heed then whether our procession is made according to our Lord's procession. In his procession some went before him and made ready his way toward Jerusalem, and others covered the ass with their clothes, and some strewed the way with boughs which they broke off the trees. Those who made ready the way before him are teachers of the people, bishops and priests, who with their wise teaching ride and make God's way into men's

stefne þus quecinde. [O]*sanna filio dauid benedictus qui uenit in nomine domini.* Silof dauiðes bern blesced bie he þe cumeð a godes name. *and* þo children þe weren biforen diden alse þe godspel seið. *Pueri hebreorum viam pro et cetera.* Þe children briggeden þe wei biforen ure drihten. sume mid here cloðes. *and* sume mid boges þe hie breken of[1] þe trewes *and* swo him brohten into þe holie temple. alse in his heorðliche heg settle. Þus makede ure helende his holie procession. fro betfage to ierusalem. *and* elhc cristene man maked þis dai procession fro chirche to chirche. *and* eft agen. *and* bitocneð þe holie procession þe he makede þis dai. *and þat* mai ech man understonden. þe wot wat bitocneð þese tweie names. betfage. *and* ierusalem. *Betfage interpretatur domus bucce. uel buccarum siue maxillarum.* et *significat ecclesiam in qua bucce funguntur officio suo peccata confitendo ueniam postulando. deum laudando. Carnem christi manducando.* et *sanguinem eius bibendo. gratias agendo.* Betfage is cleped on englisse muðene hus. *and* bitocneð holie chirche. *þat* men noten inne here muðes wike. þanne hie seien here sinnes. *and* forgiuenesse bidden. *and* ure louerd ihesu *christ* herien. *and* bruken his fles *and* his blod. *þat* his[2] þe holi husel. *and* him *þanken. Ierusalem interpretatur uisio pacis* et *item significat ecclesiam in qua pax uera uidetur dum passio* christi *recolitur. et pacis osculum datur.* Ierusalem is cleped soð[3] of sahtnesse. *and* bitocneð holie chirche þer bileffulle men inne beð sehte. þenne prest cristes þroweinge minegeð. *and* of þe calice understondeð tocne of sehtnesse. *þat* is messe cos. *and* þe folc sent. *and* þermide bitocneð *þat* ure drihten is þureh þe holie loc wið bileffulle men maked sehte. *and* þerfore chirche haueð þe tocninge of bethphage þenne þe procession ut goð of ierusalem. *and* eft þenne it in cumeð. Nime we þenne geme gif ure procession bi maked after ure helendes procession. On his procession ferde sume biforen him *and* makede his weie toward ierusalem. *and* sume briggeden þe asse mid here cloðes. *and* sume mid boges þe hie breken of þe trewes. Ðo þe þe weie makeden biforen him. bien folkes lorþeawes. bisshopes *and prestes.* þe mid here wise lore

and sang 'Hosanna to the Son of David.'

The children also did the same.

[1] *MS.* os.

Of the meaning of Bethphage and Jerusalem.

Bethphage denotes Holy Church.

[2] *So in MS.* * p. 69.

Jerusalem signifies 'light of peace.'

[3] *Read* siht.

Those who went before our Lord

hearts. Those who covered the ass with their clothes are those who instruct the people with the good examples of their good deeds. Those who strewed the way of the ass with the broken boughs are those who teach the people to receive God, not with their good deeds, but with their wise speech. Those who came after him are those who lead their lives here as their instructors teach them. Those who were beside him on his right hand are those who lead a clean life to please God and not for words of praise. Those who were on his left hand are those who live a pure life, not to please God, but to have words of praise. The ass upon which our Lord sat are those sinners who have all their thoughts upon earthly riches; and they are loath to forsake sin and are unwilling to amend it, for it seemeth to them that God's behests weigh heavily; and nevertheless if they fulfil them they shall receive endless reward in heaven. May our Lord Jesus Christ, who to-day made his holy procession into Jerusalem (which each church to-day keeps in remembrance), teach and aid us so to follow his holy earthly procession, that we may be in the holy procession which he will make with his chosen on Doomsday from the judgment into heaven. *Quod nobis præstet qui sæcula per omnia regnat.* AMEN.

XVI.

EASTER DAY.

HÆC est dies quam fecit dominus exultemus et letemur in ea. This day hath our Lord made to gladden and to rejoice us, thanks be unto him; and he hath prepared that holy feast which he speaketh of, thus saying, *Ecce prandium meum paratum*—My table (feast) is made; and he biddeth us all thereto, thus saying, Come to the table (feast) and receive bread. But before that we bend our steps to the holy table (feast) and receive the bread, let us do as the apostle has bidden us, thus saying, *Probet autem se ipsum homo, et sic de pane illo edat et de calice bibat*—Let each man prove himself, and if he feeleth that he is worthy to approach thereto, then let him receive the housel and drink of the cup. The man receiveth it worthily who cometh thereto in a becoming manner

rideð. *and* maked godes weie in to mannes heorte. Ðo þe briggeden þe asse mid here cloðes. ben þo þe wisseð þe folc mid faire forbisne of here weldede. Ðo þe briggeden þe asse mid þe brokene boges. ben þo þe leren þe folc to understonden god noht mid weldede. ac mid wise speche. þo þe *after him* comen ben þo þe here lif [leden] alse here loreawes hem lereð. þo þe bisides weren on his riht half. ben þo þe clene lif leden to quemende gode: noht for hereworde. þo þe on his lift hond comen ben þo þe clenliche liuen *noht forto *que*mende gode: ac for hereword to haue*n*. Ðe asse þe ure helende uppe set. ben þo forsinegede þe hauen al here þonc uppen eorðliche richeise. *and* sinne hem is loð to leten. *and* unwill[i]che to bete. for hem þincheð *þat* godes hese heuieliche semeð. *and* naðeles gif hie ful don hie shulen on heuene endelese mede fon. Ure louerd ihesu *christ* þe makede into ierusalem þis dai his holie procession. þe ech chirche to-dai minegeð. wisse *and* fulste us swo to folgen his holi eor[þ]liche procession *þat* we mo[1] ben on þe holie procession þe he wile maken a domes dai mid hise chosene: fro þe dome in to heuene. *Quod nobis prestet qui secula per omnia regnat.*

denote bishops and priests, teachers of the people.

Those who covered the ass with their clothes signify those who taught the people by good example.

Those on the right hand denote those that lead a pure life.

* p. 70.

The ass denotes those who love their sins and will not repent of them.

[1] *So in MS.*

XVI.

IN DIE PASCHE.

HEC est dies quam fecit dominus exultemus et letemur in ea. Þis dai haueð ure drihten maked to gladien. *and* to blissen us þonked wurðe him. *and* giarked *þat* holie gestninge. þe he offe specð þus *que*ðinde. *Ecce prandium meum paratum.* Mi bord is maked. *and* us bidded[2] alle þerto þus seggende. *Venite prandium* Cumeð to borde *and* understondeð bred. ac er þenne þe[3] holie bord bugen. *and* *þat* bred understonde do we alse þe *apostel* bad. seiende þus. *Probet autem se ipsum homo. et sic de pane illo edat* et *de calice bibat.* Proue ech man him seluen. *and* gif he feleð *þat* he is wurðe þer to: þenne understonde he *þat* husel. *and* drinke of þe calice. þe man hit understondeð wurðliche þe cumeð þerto on bicumeliche wise. *and* mid

This day has our Lord prepared a holy feast for us.

[2] *So in MS.*

He invites us to come to his table

[3] *? read* we.

in a becoming manner,

and with comely garments, and at a proper time. In a becoming manner cometh the man who first showeth the priest his sins and forsaketh and bewaileth them, and taketh thereof good instruction; and secondly, taketh the holy ashes upon his head and the six pains which thereto belong, *scilicet vigilias, labores, saccum, inedia, sitim,* that is, vigils and toil, hard cloths (sackcloth), smart blows, seldom to eat, and less often to drink; thirdly, to go in procession on Palm Sunday; fourthly, to receive absolution on Sheer Thursday, which looseneth the sin-bonds; fifthly, to creep to the cross on Long Friday; sixthly, to go on Easter Eve around the font, which denoteth the holy sepulchre; and seventhly, to go to the holy table and to eat the bread. Becoming garments are of two kinds, bodily and spiritual; the bodily garments are of many kinds, but of them I speak not, but I do of the spiritual, which are also of many kinds, and they are all good with him who receiveth the housel (sacrament); but two thereof are such that no man may receive [the others] for his own salvation except he have upon him one of them, which are thus called, *Vestis innocentiæ, vestis misericordiæ.* The first is innocency, the second is amendment. *Vestis innocentiæ restituitur in baptismo, dicente sacerdote, 'accipe vestem candidam et immaculatam.'* The man receiveth innocency at his baptism, and that is denoted by the chrism cloth with which the priest envelopes the child, and thus saith—Receive white and clean shroud (clothing). This shroud hath each man upon him after his baptism, all the while that he keepeth himself from doing or saying or thinking anything that may make him the more unworthy before God or more hateful to man, which is evil for the soul. This garment is very comely and profitable to each man to have when he receiveth the housel. The second spiritual shroud of which I have spoken is mercy, which is also named tender-heartedness. Tender-hearted is the man who the more bitterly grieveth on account of his sins and forsaketh them and amendeth and prayeth for mercy, as our Lord hath bidden us, thus saying, *Miserere animæ tuæ placens Deo*—Have mercy upon thy own soul, then pleasest thou God. Merciful is the man who pitieth his neighbours' misfortune and is pleased with the prosperity of them all, and is sorely grieved on account of poor men's distress, and consoleth them with his good deeds. No man who hath sinned can, without these garments, receive

bicumeliche wede. *and* on bicumeliche time. On bicumeliche wise *cumeð þe man þe Erest sheweð *preste* his sinnes *and* forleteð *and* bimu*r*neð *and* nimeð þerof god wissinge. *and* oðer siðe þe holie acxen uppen his heued. *and* þe six pinen þe þerto bilien. *scilicet vigilias. labores. saccum. inedia. sitim.* þat is wecche *and* swinch. harde cloðes. smerte dintes. selde eten *and* lesse drinken. Þridde siðe palm sunedeies *procession.* feorðe siðes shereðuresdaies absolucio[*n*] þe liðe þe sinne bendes. þe fifte siðe crepe to cruche on lange fridai sixte siðe on ester euen gon abuten þe fantston. þe bitocneð þe holie sepulc*re*. *and* þe seueðe siðe *þat* holie bord bugen *and* *þat* bred bruken. bicumeliche wede ben tweire kinne. lichamliche *and* gostliche. þe lichamliche wedes ben manie kinnes. ac of hem ne speke ich noht ac do of þe gostliche. þe ben ec fele kinnes. *and* alle hie bien faire hi*m* þe þe husel underfoð. ac two þeroffe ben swiche *þat* no man ne mai underfo. him seluen to hele bute he haue here oðer on him. þe ben þus clepede. *Vestis innocencie. Vestis misericordie.* an is loðlesnesse oðer sinbote. *Vestis innocencie restituitur in baptismo dicente sacerdote* [*A*]*ccipe uestem candidam* et *inmaculatam*. loðlesnesse understondeð þe man at his folcninge. *and* *þat* bitocneð þe crisme cloð. þe þe *prest* biwindeð *þat* child mide. *and* þus seið. Underfo shrud wit *and* clene. þis shrud haueð ech man on him afte*r* his fulcninge. alle þe wile þe he hi*m* bereg*e*ð *þat* he ne do ne ne q*ue*ðe. ne ne ðenche no þing for þat he bie unwurðere gode? *ne loðere men? þe iuele is soule? Þis wede is wel bicumeliche *and* biheue ech man to hauen þenne he husel underfoð. Ðet oðer gostliche shrud ich embe spece? is mildhertnesse. þe is nemed ec? armhertnesse armheorted is þe man. þe swiðere reoweð his sinne. *and* he he*m* forlet *and* bet. *and* milce bit. alse ure drihte*n* bad seien þus. *Miserere anime tue placens deo.* haue reoðe of þin ogen sovle. þenne likeste gode. Mildheorted beð þe man þe reouð his nehgebures unselðe. *and* likeð here alre selðe *and* ofþinð sore wrecche mannes wanrede. *and* freureð hem mid his weldede. No man þe sineged haueð ne mai wiðuten þus[1] wedes holi husel under-

In befitting garments, and at a fit time.

* p. 71.

Six penances.

The font betokens the holy sepulchre.

Two kinds of befitting garments.

Of the garb of innocency.

* p. 72.

Of the garb of mercy.

[1] *So in MS. Read* þise.

the holy housel, except for the eternal injury of soul and body; and each man who receiveth it without either of these garments shall be shamefully driven out of this holy feast, and bound together hands and feet, cast into the horrible pit of hell, according to our Lord's word, which saith to such men, *Amice quomodo huc intrasti non habens vestem nuptialem*, &c. —How camest thou in hither with uncomely garments? This day is the fitting time to receive the housel. *Quia hæc dies quam fecit Dominus, non quod magis hanc quam alias, sed quia majora quam in aliis a morte resurgendo, et nos a morte resuscitando*—Because our Lord, who made all other days, made this day, but he manifested in another way his might and showed more mercy to mankind on this day than on any other. When he arose from death he raised us with him. *Unde exultemus et lætemur in ea.* He fetched us out of hell-woe and therewith gladdened us; and if we follow him he will give us heaven's weal, and therewith will rejoice us to-day, thanks be unto him! Therefore this day is called Easter Day, that is, day of arising, because that he arose from the dead on this day; and we all do so when we receive the holy housel, if we go to meet him in purity of living and in true belief, and are at peace with all men. Our Lord who biddeth us to this feast and bringeth us to his holy flesh and to his holy blood, and permitteth us to partake of it, thereof speaketh, thus saying, *Accipite et comedite;* &c. *Bibite ex hoc omnes, hic est enim sanguis meus novi testamenti*, &c.—Receive this and eat it all of you, for it is my body which shall redeem you all. He offereth us also his holy blood, which he says shall be shed to redeem you, and saith that these two things are our food. *Caro mea vere est cibus et sanguis meus vere est potus* —My flesh is meat indeed and my blood is drink indeed; and after that he saith, *Nisi manducaveritis carnem filii hominis et biberitis ejus sanguinem non habebitis vitam in vobis*—Ye can have no life in you except ye live on my flesh and on my blood. That housel which ye receive is his holy flesh and his blood. First, there is the sacramental bread and wine, and through the holy words which our Saviour himself said with his holy mouth, and which the priest, after him, saith at 'still mass,' the bread is turned to flesh and the wine into blood. *Set in carne remanet forma color et sapor* —But in the holy flesh remain the form and colour and smell of the host,

fon ⁊ bute to eche harme his soule *and* lichame *and* ech man þe hit underfoð wiðuten eiðer þese wedes shal ben shameliche driuen ut of þis holi gestninge. *and* bunden togedere his honden. *and* his fet. *and* worpen in to þe ateliche pit of helle bi ure drihtenes word þe seið to swiche men. *Amice quomodo huc intrasti non habens uestem nupcialem* et cetera hwu come þu ider in mid unbicumeliche weden. þis dai is bicumelich time husel to underfon. *Quia hec dies quam fecit dominus. non quod magis hanc quam alias. sed quia maiora quam in aliis á morte resurgendo. et nos á morte resuscitando.* for þat þis makede ure drihten þe makede alle oðre. ac he kidde oðerluker his mihte. *and* mankin more milce dide on þis dai ⁊ þanne on ani oðre. Ðo he aros of deaðe rerde us mid him: *Vnde exultemus* et *letemur in ea,* he us fette ut of helle wowe. *and* þermide us gledede. *and* gif we him folgieð he gifð us heuene wele *and* þermide us blisseð to dai þonked. wurðe him. forþi þis dai is cleped estrene dai. þat is aristes dai. for þat þe he þis dai aros of deaðe. *and* we alle don ⁊ *þanne we holi husel undernimen. gif we ben þe togenes on clene liflode. *and* on rihte leue. *and* wið alle men sehte. Ure louerd þe us bit to þis gestninge. *and* bringe us to his holi fleis *and* to his holi blod *and* leue us hem to bruken. *and* þus queðinde. *Accipite* et *commedite ex hoc omnes hic* est *e. c. s. m. n.* et cetera. Understondeð þis *and* bruked it alle. for it is mi lichame þe giu shal alle lesen. he bet us ec his holi blod þe shal ben shad giu to lesende *and* seið *þat* þese two þing bien ure bileue. *Caro mea uere* est *cibus* et *sanguis meus uere* est *potus.* Mi fleis is wis mete. *and* mi blod iwis drinke *and* after *þat* he seið. *Nisi manducaueritis carnem filii hominis* et biberitis *eius sanguinem non habebitis uitam in uobis.* Ne muge hauen no lif on giu bute ge liuen bi mi fleis *and* bi mi blod. *þat* husel þe ge understonden ⁊ is his holi fleis *and* his blod. Erest it beð ouelete *and* win. *and* þureh þe holi word þe ure helende him self seide mid his holi muð ⁊ *and* efter him prest hem seið atte swimesse turneð þe bred to fleis *and* þe win to blod. *Set in carne remanet forma color* et *sapor.* ac on þe holi fleis bileueð þe

Those who approach God's table must have on these garments.

To-day is the proper time to receive the housel.

On this day Christ arose from the dead.

Easter signifies resurrection.

*p. 73.

Our Lord invites us to his feast,

and offers us his flesh and blood.

We can have no life in us except we eat and drink of this food.

and in the holy blood remain the colour and smell of wine. Greater might doth our Saviour than the holy words which he spake with his mouth when he giveth to mankind [his flesh and blood].

Nevertheless when a man eateth and drinketh through the bodily nature, the bread turneth to flesh and the drink to blood; because God's word may turn the bread to flesh and the wine to blood; and so it doth; and that is the manifold delicacy which is the dainty of all dainties that all christian men ought this day to enjoy, because this day is called Easter Day, that is dainty-day (day of dainties), and the dainty is the *housel*, and no man may say *how seely* (i.e. how good) it is. *Quia est pretium mundi*, for it is worth all the world and is better than all the world. This is the holy manna which our Lord sent as sleeting snow, as the prophet saith, *Pluit ille manna ad manducandum et panem cœli dedit eis; panem angelorum manducavit homo*—He caused manna to rain down upon them for food, and gave them the bread of heaven; and men did eat angels' food. *Manna interpretatur, quid est hoc*—*Manna* signifies *What is this?* and when our Lord sent this meat from heaven to the folk of Israel it became in each man's mouth whatsoever meat he most loved; and it denoteth the holy housel, which each christian man now receiveth, which is to the man who is cleansed of sin, or has begun to be cleansed, the highest and sweetest delicacy, and to each man's soul who hath not forsaken all great sins, and hath not amended or begun to amend, the bitterest of all bitters, as the apostle saith, *Qui manducat corpus domini et bibit, &c.*—Each man that receiveth the holy housel unworthily receiveth to himself eternal pain and endless woe. Let each of us now take heed to himself whether we have come in a befitting manner; that is, to true shrift, to holy ashes (on Ash Wednesday), to procession on Palm Sunday; to absolution on Sheer Thursday; to the holy cross on Long Friday; to procession about the font on Easter Eve. And if we have come with the comely garment of innocency, that is, cleansing, so that we have forsaken our sins, and by the confessor's direction have amended, or begun to amend and to pray for mercy, then may we go in a becoming manner to God's table and worthily partake of his body, and through the holy

shap *and* hiu. *and* smul of ouelete. *and* on þe holi blod hẽw *and* smul of win. More mihte doð ure helende þenne þe holi word þe he þurh his muð spec. þanne he giueð mannes cuinde. *and* Naþeles þanne man eteð *and* drinkeð þureh þe lichames cunde þat bred wurð to fleis. *and* þe drinke to blod. for þi mai godes word turnen þe ouelete to fleis. *and* þat win to blod. *and* swo doð. *and* þat is þe fclefolde heste. þe is alre hestene heste þat alle cristene men agen to dai to noten. for þat þis dai is cleped estre dai þat is estene da. *and* te este is husel. *and* no man ne mai seien husel[a]? wu god it is. Quia est *precium mundi.* for it is wurð al þe wereld. *and* betere þene *al þe wereld. þis is þe holi manne þe ure drihten sende alse snow sleðrende alse þe prophete seið. *Pluit ille manna ad manducandum et panem celi dedit eis.* [*P*]*anem angelorum manducauit homo.* he let hem reine manne to bi-liue. *and* gef hem bred of heuene. *and* men eten englene [bred]. *Manna interpretatur. quid* est *hoc?* Manne bitocneð wat is tis? *and* þo ure drihten sende þis mete fro heucne þe israelisse folke? it warð on eches muð wat mete se he mest luuede. *and* bitocneð holi husel? þe ech cristeman understont nuðe. þe is þe manne hegeste sweteste este þe is of sinne clensed. oðer bigunne to clensende. *and* alre bitere biterest eches mannes soule þe ne haueð alle michele sinnes forleten. *and* bet. oðer bigunnen alse þa[1] apostel seið. Qui *manducat corpus domini et bibit* et cetera. Ech þe understandeð þat holi husel unwurðliche he understant him seluen eche pine. *and* endelese wowe. Nime we nu geme ure ech agen him seluen. gif we bien cumen on bicumeliche wise. þat is to soð shrifte. to holi axen a palm sunedai? to procession. a shereðursdai to absoluciun. a langefridai to holi cruche. an ester euen to procession [abuten þe fanstone]. *and* gif we ben cumene mid bicumeliche wede. of lodlesnesse þat is clensinge. swo þat we hauen ure sinnes forleten. *and* bi shriftes wissenge bet. oðer bigunnen to beten. *and* milce bidden. þanne muge we bicumeliche to godes bord? bugen. *and* his bode wurðliche bruken. *and* þureh þe holi este cumen

The bread and wine are through Christ's word turned into veritable flesh and blood.

It is the daintiest of all dainties.

It is like the manna sent from heaven. *p. 74.

[Ps. lxxviii. 25.]

Manna was a type of the Sacrament of the Lord's Supper.

[1] *So in MS.*

Let each take heed how he receives the Sacrament,

and let each be clothed with the befitting garments, of which we have before spoken.

[a] A play upon the word *husel*, as if made up of *hu* = how, and *sel* = good: in ll. 8, 9, there is a similar play upon *estre* and *este*, and in ll. 34, 35, upon *estre*, *este*, and *ariste*.

dainty come to our arising (resurrection). *Quod nobis præstet qui hodie surrexit et vivit cum Deo Patre in unitate Spiritus Sancti.*

XVII.

THE FIRST SUNDAY AFTER EASTER.

Stetit Jesus in medio discipulorum suorum et dixit eis, 'pax vobis.' Legitur in evangelio quod dominus ante passionem sedit dum discipulos docuit; inter passionem et resurrectionem, jacuit et quievit; post passionem vero stetit et pacem eis optavit. We read in the holy gospel-book that our Saviour suffered on the holy rood and underwent death, and with his short death redeemed us from eternal death; and on the third day arose from the dead, and raised us with him, and promised us eternal life in bliss, if we lead our life now as he directeth us. In this 'tale' we notice three things:—The first is, that before his passion he often sat and taught wisdom to them that followed him; the second is, that between his passion and his resurrection he lay in his sepulchre and was still, and for that cause the three days before Easter are called 'still days' (or days of silence); the third is, that he stood among his disciples and bade them 'peace,' as St. Luke saith in his gospel, thus saying, *Stetit Jesus*, &c. Our Lord stood among his disciples and bade them peace and reconciliation; 'peace' because he had made them free from the devil's thraldom in which they and all their offspring had lived, from the time that Adam our first-father sinned until that our Saviour with his death redeemed them [all]; 'reconciliation,' because he reconciled the Heavenly Father to mankind and opened for them the gates of Paradise, which through Eve's guilt were previously closed against them. *His tribus modis ponimur in hujus exilii miseria, quod alii sedent, alii jacent, alii stant.* In these three ways we dwell in this wretched world. Some sit, and some lie, and some of us stand. When we have forsaken our sins, lamented, and amended, and have been houseled (received the Lord's supper), then are we high; but as soon as we sin we have come from high to low; and though we be sorry for our sins, and have purposed to forsake them, nevertheless we sit until we forsake them and amend, as our Lord admonishes us by the prophets, thus saying, *Surgite postquam sedistis*, &c.—Arise when

to Ariste[1]. *Quod nobis prestet qui hodie surrexit* et *uiuit* cum *deo patre in unitate spirituc sancti.*

[1] *Looks like* driste *in MS.*

XVII.

[DOMINICA I POST PASCHA.]

Stetit ihesus in medio discipulorum suorum & dixit eis. pax p. 75. *uobis. legitur in ewangelio quod dominus ante passionem sedit dum discipulos docuit inter passionem* et *resurrectionem iacuit* et *quieuit. post passionem uero stetit. pacem eis opt[a]uit.* we reden on þe holi godspel boc. *þat* ure helende þrowede on þe holi rode. *and* deaþ þolede. *and* mid his ęþeliche deaþe lesde us of eche deaþe. *and* on þe þridde dai aros of deaþe. *and* arerde us mid him. *and* bihet us eche lif on blisse. gif we lede ure lif nu swo he us wisseþ. We nime geme of þre þing on þis tale. on is *þat* biforen his þroweunge he sat ofte *and* tahte wisdom þan þe him folgeden. oþer is *þat* bitwenen his þrowenge *and* his ariste he lai on his sepulcre *and* swiede. *and* for *þat* ben þe þre dage biforen estre cleped swidages. Đe þridde is *þat* he stod among hise diciples[2]. *and* bed hem friþ alse seint lucas seiþ on his godspelle þus quedinde. [S]*tetit ihesus*[3] et cetera. Ure louerd stod among his diciples: *and* bed hem friþ. *and* sehtnesse. Friþ: for *þat* he hadde maked hem fre: of þe deules þralsipe. þe hie hadden *and* al ofspri[n]g one wuned. fro þe time þe adam ure forme fader gilte forte *þat* ure helende mid his deaþe hem alesde. Sehtnesse: for *þat* þe he makede sehte þe heuenliche fader wiþ ma[n]kin. *and* opene[de] togenes hem þe giate of paradis. þe þurh eue gilte wiþ hem was er tined. *His tribus Modis ponimur in huius exilii miseria quod alii sedent, alii iacent. alii stant.* On þese þre wise we wuneden on þis wreche wereld. sume sitteþ. *and* sume ligeþ. *and* sume we stondeþ. *Đanne we hauen ure sinnes forleten. *and* bireused. *and* bet. *and* ben huseled. we ben hege. ac alse wat se we sinegen. we ben fro hege to loge. *and* þeh us ure sinnes rewe. *and* imint hauen *þat* we hem wile forleten, naþeles we sitteþ forþ *þat* we hem forleten. *and* beten alse ure drihten us minegeþ bi þe prophete þus queþinde. *Surgite postquam sedistis q. m. p. d.* Ariseþ

[2] *Originally* deciple.

[3] *MS.* ihe.

The resurrection of Christ.

The three days before Easter are called 'still days.'

Of the word of peace that our Lord gave his disciples after his resurrection.

Of the three modes of living in this wretched world.

* p. 76.

43036

ye have sat; but we are not able to do that without his help. Let us say then unto him, *Domine, tu cognovisti sessionem meam et resurrectionem meam*—Lord, thou knowest how I have sat and that I am unable to rise without thy help. *Exsurge domine adjuva me, id est, fac me exsurgere*—Arise, Lord, and help me up. Thus sitteth man in his sin, as I have said, and thus lieth as I now will say. When a man greatly sinneth, and the sin appears sweet to him, and he will not forsake it because it in some wise pleaseth him, and though he forsake it he will not amend according to the instructions of his confessor—he shall be lower than he previously was (as from his seat to his bed), and condemned to death, and thereto bound. So is the man who holdeth fast his sins, he is condemned from heaven to hell, from our Lord Jesus Christ to all devils, from eternal life to eternal torment, except he break the bonds and save himself by amendment. And all the while he thus lieth in his sin the right belief and the true love which he ought to have to God is prostrate and slain in his heart, and thereby he ceases to receive all wholesome lore. *Et sic Jesus jacet in sepulcro cordis illius, et quiescit apud illum a doctrina, usque in diem tertium, scilicet, mentis illuminationem. Primus enim dies est lux boni operis. Secundus clarificatio sermonis. Tertius illuminatio mentis.* And in that wise lieth our Saviour in his heart as in the sepulchre, and is silent with respect to wholesomeness of lore towards him until the third day, that is until the heart be enlightened. For though he do good deeds, which is called the second day, both help him little or nought except he have good thoughts (or intentions), which are compared to the third day; but as soon as the third day dawns (that shall be when his heart receiveth the light of right belief and of true love) then riseth our Saviour in his heart and teacheth him wholesome lore, and thus saith, *Cur jaces pronus in terra? surge*—Why liest thou prone to the earth? arise. That is to say, why lovest thou thy foul sins? forsake them and mourn over them, and amend and pray for mercy thereof; and if he receiveth this lore, he ariseth and standeth, and our Saviour standeth in his heart and bids him then 'peace and reconciliation,' thus saying, *Pax vobis:* 'peace,' for that they are then freed from the devil's thraldom, as I ere said;

þanne ge hauen seten. ac we ne mugen *þat* don: wiðuten his elpe. seie we þanne to him. Domi*ne tu* cog*nouisti sessionem* *mea*m et *re*surrectionem *m*eam. louerd þu wost wu ich habbe seten. *and* *þat* ich ne mai wið-uten þin elp risen. E*xurge* *domine adiuua me. i. fac me exurgere.* aris louerd: *and* elp me up. Ðus sit man on his sinne swo ich seid haue. *and* þus lið swo ich nu seie wile. Ðanne man sinegeð gretliche. *and* him þincheð þe sinne swete. *and* ne wile noht forleten hit. for *þat* it him on sume wise likeð. *and* þeh he hem forlete ne wile noht bi shriftes wissinge bete. he beð neðer þanne he er was. alse fro sete to leire *and* demd to deaðe. *and* þerto bunden. swo is þe man þe halt faste his sinne. he is demd fro heuene to helle. fro ure louerd ihesu *christ* to alle deules. fro eche liue: to eche pine. bote he þe bendes breke. *and* berege him mid bote. *and* alle þe wile þe he þus lið on his sinne: þe rihte bileue *and* þe soðe luue. þe he hah to hauen to gode: ben leirede. *and* slaine on his heorte *and* þer þurh he swike to undernimende alle holsum lore. E*t* *sic* *ihesus* *iacet* *in* *sepulcro* *cordis* *illius*. et *quiescit* *aput* *illum* *a* *doctrina* *usque* *in* *diem* *tercium* scilicet *mentis* *illuminacionem*. P*rimus* *enim* *dies* **est* *lux* *boni* *operis*. Secund*us* *clarificacio* *sermonis*. T*ercius* *illuminacio* *mentis*. and on *þat* wise lið ure helende on his heorte. alse on sepulcre. and swigeð of holsumnesse lore togenes him: forte *þat* on þen þridde dai: *þat* is heorte be liht for þeh he do edic dede. þe is nemned to oðer dai. boðe him helpeð litel oðer noht. bute he haue god þonk þe is euened to þe þridde dai. ac alse wat swo þe þridde dageð. *þat* beð þanne his heorte understant þe liht of rihte bileue. *and* of soðe luue. þenne riseð ure helend on his heorte. *and* teche him holsum lore. *and* þus seið. C*ur* *iaces* *pronus* *in* *terra*: *Surge*. Wi list þu turnd on þe eorðe: aris. *þat* is to seien hwi luuest þu þine fule sunnes. forlet hem. *and* bireuse hem. *and* bet hem. *and* bide milce: þerof. *and* gif he þis lore understondeð: he arist *and* stant. *and* ure helende stant on is[1] heorte. *and* bedeð him þanne frið. *and* sehtnesse *and* þus queð. P*ax* *uobis*. friða: for *þat* he ben þanne fried of þe deueles

Those that are sitting in sin are admonished to rise.

The man who holds fast to his sins, like a bedridden man is bound to death.

An explanation of the three 'still days.' *p. 77.

In the sinner's heart, the light of good deeds, wholesomeness of lore, and good thoughts are silent.

The sinner is commanded to rise from his grovelling position.

[1] *So in MS.*

Christ stands in the heart of him who

[a] The author of this Homily gives us a bit of popular etymology: *peace* is 'frið' because it 'frieð.'

'reconciliation,' because they are then reconciled to the heavenly father, and the gate of paradise is opened to them. *Per quam nos introducat, qui vivit et regnat per omnia sæcula sæculorum.* AMEN.

XVIII.

THE FOURTH SUNDAY AFTER EASTER.

Omne datum optimum et omne donum perfectum desursum est, descendens a patre luminum. Saint James the holy apostle, whom our Lord appointed as a teacher to the folk of Jerusalem, took heed of the customs, which then were and yet are among men—few good and many evil; and he began to turn the evil to good with his wise words which he spake unto them mouth to mouth, the while he dwelt bodily among them. And toward the time that our Lord would fetch him from this wretched world unto his blissful realm, then put he in a letter the wise words that he had spoken and the epistle he sent unto the churches; and it is come into this holy minster to-day and has been read before you, though ye understand it not; but we will through God's instruction and by his help make known unto you these few words thereof. *Omne datum optimum,* &c. Each good and perfect gift cometh downward from heaven, and each idle and vain and evil thing cometh upward from below, though the unbelieving do not esteem it so, but when they have sinned in thought, or in speech, or in deed, they cast the blame upon the Lord and say, 'If God had not willed it so, it would not have been so.' And sometimes they cast it upon creators that are [really] none but God himself who created all things, and say, 'it was no better destined to me;' and sometimes upon luck, and say, 'I had no better luck;' and sometimes upon the devil and say, 'he who ought not, drove me thereto.' And they lie in each word; for though the devil may mislead man, he is unable to force any man. And in this wise casteth the unbelieving man his own guilt upon the guiltless. *Omnis autem prava cogitatio in corde ascendit, tam innata quam illata, unde dicitur in evangelio 'ut quid ascendunt cogitationes in cordibus vestris?'* Every idle speech and thought, whatsoever it be, ascendeth in the man's

þralshipe ⁊ alse ich er seide. Sehtnesse ⁊ for *þat* hie ben þenne sahtnede wiþ þe heuenliche fader. *and* is þe giate of paradis opened to-genes hem. *Per quam nos introducat. Qui viuit et regnat per omnia secula seculorum. amen.*

is no longer lying in sin, and speaks the word of peace.

XVIII.

[DOMINICA IV POST PASCHA.]

Omne datum optimum et omne donum perfectum desursum est ⁊ descendens a patre luminum. Seint iacob þe holie apostel. þe ure drihten sette to lorþeawe. þe folc of ierusalem. he nam geme of þe wune ⁊ þe weren þo ⁊ *and* get bien mid mannen ⁊ fewe gode ⁊ *and* fele iuele. *and* bigan to turnen þe iuele to gode. mid his wise wordes. þe he wiþ hem spec muþ wiþ muþe. þe hwile he wunede *lichamliche among hem. *and* agen þe time þe ure drihten wolde him fechen fro þis wreche woreld to his blisfulle riche ⁊ þo sette he on write þe wise word þe he spec. *and þat* writ sende into chirchen. *and* hit is cumen into þis holi minstre to dai. *and* biforen giu rad þeh ge it ne understonden. ac we wilen bi godes wissinge *and* bi his helpe. þerof cuþen giu þese lit word. *Omne datum optimum et cetera.* Ech god giue *and* fule giue cumeþ of heuene dunward. *and* ech idel. *and* unnit. *and* iuel ⁊ neþen uppard. þeh þe unbileffulle swo ne lete. ac lat þanne he haueþ sineged. on þonke oþer on speche. oþer on dede. Werpeþ *þat* gilt uppen ure drihten. *and* seiþ. gif god hit ne wolde ⁊ swo hit ne were. *and* oþer while werpeþ it uppen sheppendes þe none ben. bute god self þe alle þing shop ⁊ *and* seiþ. ne was me no bet shapen. *and* oþer hwile uppen hwate. *and* seiþ. nahte ich no betere wate. *and* wile uppe þe deuel ⁊ *and* seiþ. he me drof þerto þe ne sholde. *and* ligeþ eches wordes. for þeh þe deuel muge man bi-charre ⁊ he ne mai no man neden. *and* on þis wise werpeþ þe unbileffulle man his agen gilt uppe þe giltlese. *Omnis autem prauа cogitacio in corde ascendit. tam innata quam illata unde dicitur in ewangelio. Ut quid ascendunt cogitaciones in cordibus uestris.* ech unnit speche *and* þonc

St. James took heed of the many evil customs of this world, and tried to amend them.

* p. 78.

For this purpose he addressed a letter to the churches,

in which he says every good and perfect gift cometh from above.

That which is the opposite comes upward from below.

People are much given to lay the blame of their sins upon God, upon luck, or on the devil.

The devil forces no man to sin.

heart, as this epistle saith, *Unus quisque trahitur a concupiscentia sua abstractus et illectus.* Each man is [tried] by slight of his own bodily lusts, as the book saith, *Diabolus per suggestionem in mittit homini malam cogitationem* — The devil with his suggestions bringeth unprofitable thoughts into men's hearts, and so leadeth them to evil speech and to worse deeds; and on this wise cometh each evil thought and speech and deed upwards from below, whether it have its beginning in the man's bodily will or whether it have its commencement in the devil's instigation; and for to prevent any man from throwing the guilt of his sins upon God, therefore saith St. James these words, *Omne datum optimum*, &c. Each good gift and perfect gift cometh from heaven, sent down from the Father of Lights. *Datum aliud est bonum ut quod fovet corpus. Aliud est melius ut quod ornat cor. Aliud est optimum ut quod sanctificat hominem.* That gift of God is good that feedeth and covereth the body (as the flowers that come of the corn, of the earth, and of trees), which is called world's joy; and that gift of God is better that enlighteneth the man with five-fold power (i.e. the 'five wits')—his eyes to see, his ears to listen, his nose to smell, his mouth to talk, and to protect wholly therewith his body. That gift of God is best which cleanseth the man from all sins and delivereth him from hell and openeth heaven for him, and that is baptism first, and afterwards the housel (or the sacrament of the Lord's supper). *Bonum autem aliud inchoatum, ut fides, aliud provectum ut spes, alium perfectum, ut caritas.* Again, some gift of God is begun, as right belief, and continues as trust, and a desire to do God's bidding, and some withal full (perfect), as true love to God and to men, and such are the seven which are called, *Charismatum dona, scilicet sapientiæ et intellectus, &c. Item, remissio peccatorum quæ datur in baptismo, est datum optimum; bonum vitæ eternæ est donum perfectum.* Again, the best gift [of God] is the forgiveness of sins, and this gift he giveth each man in baptism. The gift of eternal life in bliss is the perfect gift, and this gift he giveth with the holy housel (or sacrament) when it is received rightly and wholesomely. Such gifts (and no evil ones) sendeth mankind the Father of Light. We call our Lord the Father of Lights, for he kindleth the sun and the stars with their light,

astigh̄ð *in* þe mannes heorte. be swo it beo. alse þis writ seiþ. **V***nus quisque traitur*[1] *á concupiscencia sua. abstractus.* et *illectus.* ech man beoð bi sleht of[2] his agene *lichames luste alse þe boc seiþ. [D]*iabolus *per sugestionem inmittet homini malam cogitacionem.* þe deuel mid his for-tihtingt[3] bringeð unnut þonc on mannes heorte. *and* teð him swo to iuele speche *and* to werse dede. *and* on þis wis cumeð ech iuel þonc. *and* speche. *and* dede. neðen uppard. sam it haue angun of þe mannes lichames wille sam it haue þe biginning of the deules fortuhting. *and* for to bileande þat no man werpe þe gilt of his sinne anuppen god: *and* þerfore seid seint iacob þos word. **O***mne datum optimum* et *cetera.* ech god giue: *and* ful giue: cumeð of heuene send of lemene fader. **D***atum áliud* est *bonum ut quod fouet corpus* **A***liud* est *melius ut quod ornat cor.* **A***liud est optimum ut quod sanctificat hominem.* Þat godes giue is god þe fet *and* shrut þe lichame alse þe blostme þe cumeð of coren of eorðe. *and* of treuwe. þe ben cleped werldes winne. *and* þat godes giue is betere. þe alimeð þe man of fiffolde mihte. his egen to sen his caren to listen his nose to runien[4]. his muð to smellen[4]. *and* his lichame al mid to friðende *and* þat godes giue is best. þe clenseð þe man. of all sinnes. *and* leseð of helle: *and* to-genes him openeð heuene. *and* þat is fulcning erest *and* siðen husel. **B***onum autem aliud incoatum ut fides.* **A***liud proiectum ut spes.* **A***liud perfectum ut caritas.* Eft sone sum godes giue is bigunnen alse rihte leue. *and* furðreð alse trust. *and* longenge to godes bihese *and* sum mid alle ful alse soð luue to gode *and* to mannen. *and* swiche ben þe seuene. þe ben cleped **C***arismatum dona.* scilicet **S***apiencie* et *intellectus* et *cetera.* **I***tem remissio* peccatorum *que datur in* baptismo est *datum* optimum. **B***onum uite eterne est donum perfectum.* Eftsone þe giuenesse of sinne is þe beste giue. *and* þie giue he giueð ech man in þe fulluht. þe giue of eche [lif] on blisse. is te fulle giue. *and* þeo giue he giueð mid þe holi husel. þanne man it understondeð rihtliche. *and* holsumliche. Swiche giues. *and* none iuele sendeð lemene fader: mankin. Leomene fader we clepeð ure drihten for þan þe he sunne atend. þe steores of hire leome.

Man is led astray by his carnal lusts.

[1] *tentatur in Vulgate.*

[2] *MS.* os.

* p. 79.

[3] *Read* tihtinge. The devil puts evil thoughts into men's minds.

St. James tried by his words to prevent men from putting their sins upon God.

1. Of God's good gift called 'world's weal.'

2. Of God's better gift, the five senses.

[4] *These two words are misplaced in the MS.*

3. Of God's best gifts, Baptism and the Eucharist.

4. The seven perfect gifts.

* p. 80.

5. The best gift is forgiveness of sins.

Why God is called 'Father of Light.'

and the moon with its light, and illumineth all the earth; and illumineth the very sun of our [Lord] Jesus Christ, who illumineth all other things, and man also. *Lumine intellectus et fidei*—he illumines them with understanding and with true belief. *Angelorum autem*, &c. And then the heat of true love burneth in angels and men to himself. May he send us the good gift that forgiveth all sins, and the perfect gift that giveth eternal life in bliss. *Qui vivit et regnat per omnia sæcula sæculorum.*

XIX.

ASCENSION DAY.

Elevatus est sol in cœlum, &c. The holy prophet Habakkuk, who dwelt in this world and afterward therefrom departed many hundred years before the time that our Lord became incarnate and was born true God and true man of the holy maiden our lady St. Mary's womb, nevertheless saw plainly many of the marvels that our Saviour did and wrought subsequently on the earth, and thereof spake, and especially of the great miracle that he did this day, and said therefore these words, *Elevatus est sol*, &c.—The sun was exalted in the heavens, and the moon stood in her place. In this 'tale' our Saviour is called 'sun' for four things:—one is that the sun is one and no more; the second is that it rises once a day and afterwards sets; the third is that it appeareth full of light, for it lighteth all this earth and the stars in heaven, and the moon; the fourth is that it appeareth full of heat, for that it heateth all things that grow upon the earth. Our Saviour also is Almighty God, and there is none other but he. *Unde dicitur, Pater et Filius et Spiritus Sanctus unus Deus.* The Father and the Son and the Holy Ghost are one Almighty God. Again, our Saviour arose as the sun when our lady St. Mary conceived him of her pure virginity, as the holy minster-book saith to the heavenly queen, thus saying, *Ex te ortus est sol justitiæ Christus Dominus noster.* Of thee is arisen the sun of righteousness, that is, our Lord [Jesus] Christ, and he afterwards set just as the sun disappears, when the Jews cruelly put him

and te mone of hire leome. *and* al þis middelherd alemeð. *and* ure ihesu *christi*[1] alemeð þe selue sunne: þe alle oðre þing aleomeð. *and* ec þe man. **L***umine in*tellectus et *fidei*. alemeð of understondinesse. *and* of rihte bileue. **A***ngelorum autem* et *o. m. and* brin[2] on englen *and* on mannen. þe hete of soðe luve to him seluen. He sende us þe gode giue þe alle sinnes forgifð. *and* þe fulle giue þe giueð eche lif on blisse. *Qui viuit* et *R*egnat *p*er *o*mnia [*secula seculorum*].

[1] *MS.* xpi.

[2] *? read* brinneth.

XIX.

IN ASCENSIO*N*E D*OMI*NI.

E*leuat*us est *sol in celum et.* Þe holi p*rophet*e abacuc. þe wunede on þis weorlde. *and* eft þerof wot. fele hundred wint*re*. er þe time þe ure drihten understod mannisshe. *and* was boren. soð [god] *and* soð man of þe holi maidenes inneðe ure lafdi *Seinte Marie. and* naðeles seh suterliche fele of þe wundren. þe ure helende dide siðen: *and* on middenerd wrohte *and* þerof spec. *and* nameliche of þat michele wunder þe he þis dai dide. *and* þerefore þese word seide. **E***leuat*us est *sol* et cetera. Þe sunne was efed into heuene. *and* te mone stod on hire stede. On þis tale is ure helend nemned sunne. for ſuwer þing. On is þat the sunne is on: *and* nanmo. oðer is þat hie arist anes á daí. and eft sigeð. Þe þridde is. þat he þinkeð ful of liht *for heo liht al þis middenerd[3] *and* te sterres[4] on heuene: *and* te mone. þat feorðe is þat heo þincheð ful of hete for þat hat alle þing. þe on eorðe wecseð, alswo hure helende is almihtin god. *and* nis non oðer bute he. **V***nde dicitur p*ater et *f*ilius et *s*piritus *s*anctus *unus deus.* Þe fader and þe sune *and* þe holigost ben on almihtin god. Eft-sone ure helende aros alse sunne. þo þe ure lafdi *Seinte Marie* hin[5] kennede of hire clene meiðhode. alse þe holi minster boc seið. to þe heuenliche quen þus *que*ðinde. **E***x te or*tus est *s*ol *i*usticie christus *d*ominus *n*oster. Of þe is arisen þe sunne of rihtwisnesse: þat is ure drihten *christ. and* he eft aseh alse sunne to-glade. þo þe iudeus him pineden on þe ho[li]

The prophecy of Habakkuk.

Our Lord is called 'Sun' for four reasons.

* p. 81.

[3] *MS.* minderd.

[4] *MS.* strerres.

Our Saviour arose as the sun.

[5] *So in MS.*

He is the Sun of Righteousness.

to death on the holy rood, and his holy body was laid in the sepulchre, as St. Peter saith :—*Christus semel pro peccatis nostris mortuus est.* Our Saviour Christ suffered death once for our sins, thanked be he. Again, he is, as the holy book saith, *Fons luminis*, well of light; and *lux vera quæ illuminat omnem hominem venientem in hunc mundum*, &c., and he is the true light that lighteth every man with all the light that he hath, bodily without and spiritually within; and the sun itself he lighteth with all its light. Again, he is the sender of all holy heats, as he himself saith in the gospel, *Ignem veni mittere in terram; quam volo ut ardeat*—I came for to send fire upon the earth, and I will that it burn. The fire of which he speaketh is the heat which enkindleth in man's heart, which makes him greatly to bemourn his sins and to love our Lord more than himself, and his fellow Christian as himself. This sun that we speak of is our Saviour, who was this day exalted on high. *Sed cum sit supra omnem altitudinem, quo potuit ascendere?* But since he is above all exaltation, whither should he ascend? The holy apostle tells us how it happened, thus saying, *Quod autem ascendit quid est nisi quia descendit primum in inferiores partes terræ*—First he descended and afterwards he ascended on high. Of his descent speaketh David in the Psalm-book, thus saying, *Inclinavit cœlos et descendit*—The heavens he bowed down and descended; *et ascendit super cherubin et volavit*, &c.—and afterwards he ascended above the cherubim; and again, from how [high] to how low he descended saith St. Ambrose in his song of praise, thus saying, *Egressus ejus a patre, excursus usque ad inferos*, &c.—He went from the Father until he came down to hell; *et in via bibit de torrente mortis, propterea exaltabit caput*—and in this long way that he went from heaven to hell he drank of death's flood, and therefore afterwards lifted up his head, as St. Ambrose saith, thus saying, *Recursus ad sedem dei*—He ascended to his heavenly throne; and what strides he made downwards, and upwards again, as to that saith St. Solomon the wise, thus saying, *Ecce venit saliens in montibus et transiliens colles*—Here he cometh striding from mountain to mountain, and strides over the hills. *Septem igitur, ut ita dicam, saltus dedit; de cœlo in virginis uterum, inde in præsepium, inde in crucem,*

rode to deaðe. *and* his holi lichame was leid on ðe sepulcre alse seinte peter seið. CH*ristus*[1] *semel* pro *peccatis nostris mortuus est.* Ure helende crist þolede enes deð for ure sinnes. þonked wurðe him. Eft-sone he is alse þe holi boc seið. *Fons luminis.* welle of liht. et *lux uera* que illuminat omnem hominem uenientem *in* hunc mundum *et* omnia[2]. *and* he is þat soðe liht: þe lihteð ech man. of al þe liht þe he haueð lichamliche wiðuten. *and* gostliche wið-innen. *and* þe selue sunne: he lihtteð[3] of al hire liht. Eft sone he is sendere of alle holie heten. alse him selfen seið on his godspel. I*gnem ueni mit*[*t*]*ere in terram quam uolo ut ardeat.* Ich com for to senden fur on eorðe. *and* wile þat it berne. Ðe fur þe he embespecð: is þe hete þe atent on mannes heorte. þe maked him his sinnes swiðe bimurnen. *and* luuen ure drihten more þene him seluen. *and* his emcristene alse him seluen. þis sunne þat we of speken: þat is ure helende þe was þis dai heued on hegh. **S***et cum sit supra omnem altitudinem* que potuit *ascendere*? ac siððen he is buuen *alle hegnesse hwider sholde he stige. þe holi aposte[l] us seið hwu hit warð *and* þus queð. Q*uod autem ascendit quid* est *nisi quia descendet primum in* [*i*]*nferiores partes terre.* Erest he steg neoðer *and* siðen on hegh. of neoðerstienge specð *dauid* on þe salm boc. *and* þus queð. I*nclinauit celos* et *descendit.* Ðe heuene abeh *and* dun asteh. **E***t ascendit super cherubin* et *uolauit.* et cetera. *and* steh eft abuuen cherubin. *and* fro hwu [hegh] he to hwu loge steh: *and* eft agen seint ambrosius þat seið on his loft songe. þus queðinde **E***gressus eius a patre excursus usque ad inferos.* et cetera. he ferde fro þe fader: for þat he com neðer to helle. **E***t in horum*[6] *uia bibit de torrente mortis. propterea exaltauit caput and* on þis longe weie þe he ferde fro heuene to helle he dranc of deðes flode. *and* þarfore heuede siðen up þat heued. alse seint ambrosie seið þus queðinde. **R***ecursus ad sedem dei.* he steh to heuenliche heh settle. *and* wiche strides he makede dunward. *and* eft uppard: þat seið *sanctus* salomon þe wise. *and* þus queð. **E***cce uenit saliens in montibus* et *transiliens colles.* here he cumeð stridende fro dune to dune. *and* ouer strit þe cnolles. **S***eptem igitur ut ita dicam saltus dedit.* [**D**]*e celo in uirginis uterum.* **I***nde*

[1] *MS.* Xpc.

He is the 'Well of Light.'

[2] ? cetera.

[3] *So in MS.*

He is the sender of all holy heat,

that causes the sinner to repent.

[4] *Read* quo.

* p. 82.

Of the ascent and descent of our Lord, as described by St. Ambrose.

[5] *So in MS.* [Ps. cx. 7].

Of the seven strides of the Saviour.

inde in sepulcrum, inde in infernum, inde in mundum, et hinc in cœlum. Seven strides he made—one from heaven into the maiden's womb; the second from thence into the stall (or manger); the third unto the holy rood; the fourth from thence into the sepulchre; the fifth into hell; the sixth into this world; the seventh again into heaven. But when he came to hell the angels that came with him cried out to the devil, and said, *Tollite portas, principes vestras, et elevamini portæ æternales, et intrabit rex gloriæ*—Princes of darkness open your gates, the king of bliss will come herein. The voice was heard by the prophets who were therein, and one of them (that was David) answered thus, *Dominus fortis et potens, dominus potens in prælio*—The Lord, who is strong and mighty in battle; and our Lord did as the book saith, *Portas æreas contrivit et vectes ferreos confregit et dedit lumen his, qui erant in pœnis tenebrarum, et ligavit Satanam et captivam ducit in captivitatem*—And our Saviour then brake the iron hinges (*or* bolts) and shivered in pieces the gates, and went in. Then was hell light for once (and never afterwards) with heaven's light. And he bound the old devil and harrowed hell of those that previously had here pleased him. As the psalmist saith, *Eduxit eos de tenebris et umbra mortis*, &c. And he brake their bonds and led them out of darkness and from the shadow of death, and rose from the dead the third day, that is, Easter Day, and abode with his disciples, not continually but at intervals, until the fortieth day, that is to-day; and then he did as the holy book saith, *Elevatis manibus suis benedixit eis. Et factum est dum benediceret illis, recessit ab eis et ferebatur in cœlum.* He lifted up his hands and gave them his blessing, and so went to heaven, as David saith, *Ascendit Deus in jubilo et Dominus in voce tubarum.* And our Lord ascended with wordless song and with sound of trumpets. *Jubilus est exaltatio mentis habita de eternis, quæ nec taceri potest nec lingua explicari.* Wordless songs are the great bliss that the heart hath on account of heavenly things, and may not thereof be silent, nor tell them in words. Such are the songs that are sung on 'high days,' as *Alleluia*, and other such songs. So did the apostles when they beheld our Saviour, when he went to heaven, and followed him with their eyes, since they were unable to do so with their bodies. And of that might or power they marvelled much, and thereof were so blithe that they

in presepium. **I***nde in crucem.* **I***nde in sepulcrum.* **I***nde in infernum.* **I***N*de in *mundum.* **E***t hinc in celum.* Seuen strides he makede. On of heuene into þe maidenes inneðe. Oðer þenne in to þe stalle. Þridde in to þe holi rode. feorðe: þanne in to þe sepulcre. fifte: into helle. Sixte: into þis Middenerd. þe seueðe: eft into heuene. *Ac þo he to helle com. þe engles þe mid him comen. clepeden to þe deuel *and* seiden. **T***ollite portas principes uestras* et *e. p. e.* et *intrabit rex glorie.* ge maisterlinges of þesternesse openeð giwer gaten. þe king of blisse wile faren herin. Þe stefne herden þe witeies. þe þerinne weren *and* on of hem *þat* was. *dauid* andswerede þus. **D***ominus fortis* et *potens dominus potens in prelio.* þe louerd þe is strong. *and* mihti *and* on fehte. *and* dide ure louerd alse þe boc seið. **P***ortas ereas contriuit* et *uectes ferreos confregit.* et *dedit lumen his qui erant in penis tenebrarum.* et *ligauit satanan* et *captiuam ducit in captiuitatem.* *and* ure helende brac þo þe irene herre *and* alto shiurede þe giaten. *and* in wende. þo was helle liht enes *and* nefre eft: of heuene liht. *and* hond te holde deuel. *and* herede helle of þo þe him hadden her er quemed. alse þe salm wrihte seið. **E***duxit eos de tenebris* et *umbra mortis* et *uincula eorum disripuit.* *and* he brac here bendes and ledde hem ut of þesternesse. *and* of deaðes shadewe. *and* ros of deðe. þe þridde dai: *þat* is estrene dai. *and* wunede mid his diciples noht elegate: ac stundmele forte þe fuwertiðe dai: *þat* is todai. *and* þo he dide alse þe holi boc seið. **E***leuatis manibus* [suis benedixit eis. Et factum est dum *benediceret* illis recessit *ab eis et*] *ferebatur in celum* et *benedixit eis.* he heuede up his hond. *and* giaf hem his blescinge. *and* swo ferde to heuene alse *dauid* seið. **A***scendit deus in iubilo* et *dominus in uoce tubarum.* *and* ure drihten steh on wordlese songe. *and* on bemene stefne. **I***ubilus est exultacio mentis. habita de eternis. que nec taceri potest nec lingua explicari.* Wordles song is þe herte michele blisse. þe heo haueð of heuenliche ðinge. *and* ne mai þeroffe be stille. *ne mid worde hem atellen. swiche ben þe songes þe me singeð hege dages alse alleluiã. *and* swiche oðre. Swo dide þe apostles þo hie bihelden ure helende. þo he to heuene wende. *and* folgeden him mid egen þo hie mid lichame

1, into the Virgin's womb; 2, into the manger; 3, to the cross; 4, to the sepulchre; 5, to hell; 6, to earth; 7, to heaven. * p. 83.

[Ps. xxiv. 7.]

The words that were heard by the prophets were replied to by David.

Then Christ harrowed hell,

[Ps. cvi. 14.]

and rose again on Easter Day.

[Luke xxiv. 50.]

And forty days after he ascended into heaven with wordless songs and with the sound of trumpets

On the meaning of wordless songs. * p. 84.

could not in words tell their joy. *Etiam in sono tubæ, prout regem decet, ascendit*—With the sound of trumpets he ascended to his high home, as a king is received when he cometh to his home. The trumpets were the angels who stood by the apostles with snow-white garments, and thus said unto them, *Hic est Jesus qui*, &c.—He who is gone from you into heaven shall come again as ye have seen him go into heaven. Then there followed our Saviour a great company of angels and of holy souls that he had delivered from hell, thanked be he! And those angels blew before him the heavenly trumpets, and so announced that he was a king come from battle and had overcome his enemy. And the sound of the trumpets that the angels blew came there before our Saviour to the gates of heaven, and thus they said to the angels that were therein, *Tollite portas principes, vestras, et elevamini, portæ æternales, et intrabit rex gloriæ*—Ye princes here within, open your gates, and each gate open yourselves for the king of bliss who will come herein. And they who were therein thus replied: *Quis est iste rex gloriæ?*—Who is this king of blisses? And those without said, *Dominus virtutum ipse est rex gloriæ*—He that is the Lord of all mights (*or* powers), he is the king of all blisses.

May the Sun that I speak of, that is our Saviour himself, who from himself illumineth all brightness, enlighten to-day our thoughts with right belief; and as he enkindleth all holy heats, may he enkindle our hearts to-day with twofold heats; that is, that we bemourn our sins, and forsake them and amend and pray for mercy. The second is, that we may have true love to himself and to our fellow Christians; so that we may long for him as did his apostles, and that he may lead us to him as he did them, and receive us with [them] into his kingdom. *Qui cum Patre et Spiritu Sancto vivit et regnat per omnia sæcula sæculorum.* AMEN.

ne mihten. *and* of *þat* mihte swiðe wundreden. *and* þerof weren swo bliðe *þat* hie ne mihten mid worde here blisse tellen. **Etiam** *in sono tube prout regem decet ascendit.* On bemes steuene he. asteh to his hege home. alse me king understant þanne he to his home cumeð. þe bemes weren þe engles þe wið þe apostles stoden: mid snouwite shrude. *and* þus seiden to hem. **Hic** *est ihesus*[1]. *qui assumptus est a vobis in* [celum] *sic* [ueniet quemadmodum uidistes] eum *euntem in celum.* et cetera. þe his faren fro giu into heuene he cumeð eft alswo ge him segen faren into heuene. þo folgede ure helende michel feord of englen. *and* of holie soules. þe he lesde ut of helle þonked wurðe him. *and* þo engles biforen him blewuen þe heuenliche beme. *and* swo kidden *þat* he king was cumen fro fehte. *and* hadde his andsete ouercumen. *and* þe bemene drem þe þe engles blewen. þe þere comen biforen ure helende to heuene gaten: *and* þus queðen to þe engles þe þer wiðinnen weren. *Tollite portas principes uestras* et *elevamini porte eternales* et *intrabit rex gloriæ.* gie maisterlinges herwið-innen openeð giure gaten, *and* ech gate untineð giu seluen to-genes þe king of blisse þe wile faren herin. *and* hie þe þer-inne weren: þus andswereden. *Quis est iste rex glorie?* hwat is þis blissene king: *and* þo wiðuten seiden. *Dominus uirtutum ipse est rex glorie.* he þe is alre mihtene louerd he is alre blissene king. Ðe sunne *þe ich of specce. *þat* is ure helende self: þe alle brihtnesse lihteð of him seluen. he alihte to dai ure þonc of rihte bileue. *and* alse he atent alle holi heten. he atende todai ure herte þe twifelde hete. *þat* is *þat* we ure sinnes sore bi-murnen. *and* forleten *and* beten. *and* milce bidden. oðer *þat* we hauen soðe luue to him seluen. *and* to u[r]e emcristene. swo us longe to him alse diden hise apostles *and* teo hus to him: alse he hem dide *and* understonde mid on his riche. *Qui cum patre et spiritu sancto uiuit et Regnat per omnia secula seculorum.* AMEN.

Christ was received into heaven as a king.

[Acts i. 7.]

[1] *MS.* ihc.

Angels went before the Lord and commanded the gates of heaven to be opened.

[Ps. xxiv. 7.]

* p. 85.

The Saviour is the same that gives light to all that is bright.

XX.

WHIT-SUNDAY.

Apparuerunt apostolis dispertitæ linguæ, tamquam ignis, seditque supra singulos eorum Spiritus Sanctus. When our Lord Jesus Christ went bodily from earth to heaven, he bade his apostles and their holy fellowship not to be sorry though he departed bodily from them, and said, *Non turbetur cor vestrum, neque formidet. Rogabo patrem et alium paracletum dabit vobis, et cum venerit, ille docebit vobis omnem veritatem.* Let not your hearts be troubled nor afraid; I will send you the heavenly comfort within a few days, which shall comfort you and teach you all truth, and bring tidings of things that are to come. And the fair behest (or promise) he performed this day. For this day is the fiftieth day after Easter Day, as the lord St. Luke said in the holy epistle that is read to-day in each holy church, and thus spake, *Cum complerentur dies pentecostes erant omnes discipuli pariter in eodem loco*, &c. On the fiftieth day after Easter Day all the apostles and their company were assembled into one place, sitting and singing psalms and praising God in the temple of Jerusalem. *Et factus est repente de cœlo sonus tanquam advenientis spiritus vehementis et replevit totam donum ubi erant apostoli sedentes.* And close towards 'undern,' as saith the holy 'singer' in his song of praise, thus saying—*Dum hora cunctis tertia*, &c.

Then came a din from heaven, as though it were to make known that the Holy Ghost had come upon the apostles, and filled the house full wherein they were sitting. *Et apparuerit illis*, &c. Then the Holy Ghost manifested himself, to be seen in what appeared to them as many-cloven tongues and in the likeness of fire. And why they saw him such St. Ambrose thus sheweth and saith, *Verbis ut essent*, &c., that is, in English, he made them strong (*or* heavy) in words; for though there was only the speech of one country in each apostle's mouth that was there speaking, to each man who heard them, of whatsoever land he was (for there were men of every land under heaven's course), it seemed to each

XX.

IN DIE PENTECOSTE.

Apparuerunt apostolis dispertite lingue tamquam ignis seditque supra singulos eorum spiritus sanctus. Đo þe ure louerd ihesu crist fundede lichamliche fro eorðe to heuene. he forbed his apostles. *and* here holi ferreden þat hie neren noht sorie. þeh he hem forle[te] lichamliche *and* seide **N**on turbetur cor uestrum neque formidet. **R**ogabo patrem et alium paracletum dabit vobis. et cum uenerit ille: docebit uobis omnem ueritatem. Ne beo giuer heorte noht iðreued ne ofdred. ich wile giu senden þe heuenliche frefringe wið-innen a lit dages. þe giu shal frefrin *and* techen alle soðfastnesse *and* bringen tiðinge of þing þe beon to cumende. *and* þe faire bihese leste he þis dai. for þis dai is þe fiftugeðe dai. after estrene dai. alse þe louerd seint lucas. seide on þe holie pistle. þe me ret to dai and ech holie chirche. *and* þus queð. **D**um[1] complerentur dies pe[n]tecoste erant omnes pariter discipuli in eodem loco et cetera. On þe fiftuðe dai. after estrene dai weren alle þe apostles. *and* here fereden gadered on one stede. sittinde *and* salmes singende. *and* god heriende. in þe temple of ierusalem. **E**t factus est **repente* sonus tanquam aduenientis spiritus vehementis et repleuit totam donum ubi erant apostoli sedentes. riht to-genes þe undrene alse þe holi songere seið on his loft songe. þus queðinde. **D**um hora cuntis tercia: r. m. i. o. a. d. u. n. Þo com a dine of heuene. ase þeh it were to kidende þat þe holi gost com uppen þe apostles *and* filde ful þat hus þere hie inne seten. **E**t apparuerit illis dispertite lingue tanquam ignis seditque supra singulos eorum spiritus sanctus. Đo openede þe holi gost him seluen to isende bi þan þe hem þuhte shapen alse tunge fele twiscelende. *and* on fires hewe *and* for þat hie him swich segen seint ambrosius shewed[2] þus: *and* seið. **U**erbis ut essent pro. et c. f. þat is on englis he hem makede fundie on worde. For þeh it were ones londes speche on þe apostles muðes þe þere speken: ech man þe hem herden were of wiche londe swo he were. for þere weren men of eche londe þat is under heuene liðe.

Our Lord's promise of the Comforter to his disciples.

The Comforter came to them on the day of Pentecost.

[1] ? cum.

* p. 86.

[Acts ii. 1.]

The modes by which the Holy Spirit manifested himself.

[2] *So in MS.*

There was only one language in each apostle's mouth, yet it

of them severally to be the speech of his own land. So the Holy Ghost filled them with himself, and put the words in the mouths of those that spoke there, and made them to differ in those that heard them. As St. Luke saith, *Repleti sunt omnes Spiritu Sancto, et cœperunt lōqui prout Spiritus Sanctus dabat eloqui illis.* Thus they saw the Holy Ghost in the likeness of tongues, and therefore were they strong in speech, as I just now said. They also saw him in the form of fire, as I said before, and were thereof boiling with truer love to God and men, so that they loved God more than themselves, and each Christian man as themselves. *Ignis enim, ut ait scriptura, triplicem vim habet, scilicet, illuminandi, calefaciendi, consumendi, quam Spiritus Sanctus effecit in apostolis augendo fidei fervorem, charitatis splendorem, et consumendo irremittendo siqua fuit in eis peccati macula.* Fire hath in itself three virtues: the first is to give heat, the second is to give light, and the third to reduce oil to nothing. These three virtues the Holy Ghost employed in the apostles, and therefore he came upon them in the form of fire, as I before said, and enlightened them with brighter and firmer belief than they had before, and made them hotter in true love to God and to men, and reduced their sins to nought. For if any had committed sins, he forgave them altogether. Thus the holy apostles were assembled in one place, and thus the Holy Ghost came upon them and filled them with himself, and comforted them of sorrow, and taught them to speak the speech of every land, and enlightened them with right belief, and made them hotter in true love to God and to man, and cleansed them all from the filth of all their sins. Let us now beseech the Holy Ghost to have mercy upon us, and give us the disposition and power to forsake, be sorry for, and amend our sins, and to gather the hearts of us all to pure thoughts (as he gathered the holy apostles in the temple) and our bodies in this holy minster, and to come upon us and abide in us and comfort us of all sorrows, as he did them; and to lighten in us right belief, and make us boiling with true love, and clean from all sins; and to give us such firm speech that the few words that we say in our prayers may be known to all the saints that dwell in

hit þuhte here ech sunderlepes *þat* it was his londes speche. Swo þe holie gost he*m* fulde of hi*m* selue*n* *and* sette þe word on hem þe þere speken. *and* skilede on he*m* *þat* hie herden. alse seint lucas seiȝ. *Repleti sunt omnes spiritu sancto et ceperunt loqui prout spiritus sanctus dabat eloqui illis.* Þus hie segen þe holi gost on tungene euene. *and* þerefore weren fundie on speche. alse ich nu seide. ec hie him segen on fures hewe al ich er seide. *and* weren þerof wallinde on soȝere luue godes *and* mannen. swo *þat* hie luueden gode more þene hem seluen. *and* ech cristene man alse hem seluen. *Ignis enim ut ait scriptura triplicem uim habet* scilicet *illuminandi. calefaciendi.* consumendi. quam spiritus sanctus *effecit in apostolis augendo fidei feruorem. caritati splendorem.* *et *consumendo. irremittendo.* siqua *fuit in eis peccati macula.* Fir hauеȝ on hi*m* þre mihtes on to giuende hete. oȝer to giuende liht. þridde to weldende elet to none þinge. þese þre mihte notede þe holi gost on þe apo*stles. and* þerefor co*m* uppen hem on fires hewe alse ich er seide. *and* alihte he*m* of brihtere *and* of feste*re* bileue þe hie hedden er. *and* maked[1] hem hatte*re* on soȝe luue to gode *and* mannen, *and* welde here sinnes to none þinge, for gif anie hadden don he he*m* mid alle forgaf. Ðus þe holie apostles were gadered on ane stede. *and* þus þe holi gost co*m* uppen he*m* *and* fulde he*m* of hi*m* seluen. *and* freurede hem of sorege. *and* tehte he*m* speken eches londes speche. *and* lihte he*m* of rihte bileue *and* makede he*m* hatte*re* on soȝe [luue] to gode *and* to men. *and* clensede he*m* alle of þe hore of alle sinnes. Bidde we nu þe holigost *þat* he haue milce of us *and* gife us hige. *and* mihte. to forleten *and* bireusen *and* beten ure sinnes. *and* gedere ure alre herte to clene þonke alse he gaderede þe holie apost*les.* in þe te*mple. and* hure lichames in þis holie minstre. *þat* he cume uppen us *and* wune in us. *and* freure us of alle sorege alse he he*m* dide. *and* lihte[2] on us rihte bileue. *and* make us wallende of soȝe luue *and* clene of alle sinnes. *and* giue us swo findige speche. *þat* þe fewe word þe we on ure bede seien be cuȝe[a] alle halegen: þe wunieȝ on heuene

was understood by men of all nations.

The apostles were full of speech, and boiling with love to God and man.

* p. 87.

The three virtues of fire.

The work of the Holy Spirit in the hearts of the apostles.

May our hearts be united to clean thoughts, and our bodies be gathered together in God's house.

May our prayers be effectual.

[1] *So in MS.*

[2] *MS.* bihte.

[a] I think we ought to read *tuȝe* (cp. *tiȝe* on p. 125) = favourable, acceptable. In the MS. *c* and *t* are very similar; and in *cuȝe* the top of the *c* is longer than usual.

heaven, so that they may intercede for us with the Trinity—Father, Son, and Holy Ghost—that He instruct and aid us to follow the apostles' lore, and in their fellowship have eternal life and bliss with Him. *Qui vivit et regnat in universa sæcula sæculorum Deus.*

XXI.

SERMON ON PS. LIII. 1.

Dominus de cœlo prospexit super filios hominum ut videat si est intelligens aut requirens Deum. Omnes declinaverunt simul inutiles facti sunt, non est qui faciat bonum, non est usque ad unum. The holy prophet David saith in a passage in the psalm-book the words that I have now said here, where he speaketh of the mercy that our Lord Jesus Christ shows to man and of the hostility that men exhibit against him. He is merciful to them in two ways, as he himself saith in the holy gospel, *Veni vocare peccatores ad pœnitentiam, et recipere pœnitentes ad justificationem*—I came to call sinners to repentance, and to receive those truly amending in righteousness, and to set free the thralls from their thraldom, and to give them freedom. And in all ways he comforts those sinners that desire to receive comfort. But in return for this manifold mercy men are so hostile that the more earnestly he calleth them unto him, the more perversely they turn from him, as I said before. *Dominus de cœlo prospexit super filios hominum, &c. Omnes declinaverunt simul,* &c. Our Lord, who is the Lord of all lords, stooped from heaven to men, and looked if any of them understood or sought him, and he saw that they all turned from him to their own disadvantage. And of them all there was but one (i.e. Christ) that did any good deeds. So looketh he now from heaven to us, and sees that we do not understand nor seek him as is needful for us, but we turn from his behests to the will of our flesh, except it be any God-fearing man. *Intelligens quis homo est? Qui seipsum agnoscit et Deum credit.* That man understands who knows himself and believes in God. *Ille se ipsum cognoscit qui considerat in speculo mentis quantis sit expositus miseriis;*

þat hie þingen us to þe þremnesse. fader. *and* sune. *and* holi gost. þat he wisse *and* fulste fulien þer apo*stlene* lore. *and* on here ferreden hauen eche lif *and* blisse mid him. *Qv*[*i*] *viuit* et *reg*nat *in* vniuersa *s*ecula *s*eculorum *d*eus.

XXI.

[SERMO IN PS. LIII. 1.]

*D*omin*us de celo prospexit super filios hominum vt* videat *si* [est] *i*ntelligens *a*ut *r*equirens *d*eum. [*O*]*m*nes *declinauerunt simul i*nutiles *f*acti [sunt] *n*on [est] *qui f*aciat *b*onum [non est] *u*sque *a*d *u*num. Đe holi pro*phete* dauid seiđ on ahe stede on þe salm boc þe wordes þe ich her nu seide. þer he specđ of þe mild-hertnesse þe ure lou*erd* ihesu *c*rist dođ men. *and* of þe wiđerful-nesse þe men don togenes hi*m*. Mild-heorte he is togenes heom on two wise, alse him self seiđ on þe holi godspel. **U***eni uocare peccatores* ad *penitenciam et recip*[er]*e* **penitentes ad iustifica-cionem*. Ich com to clepen þo forsingede to sinbote. *and* under-stonden þo sinbetende on rih[t]wisnesse. *and* to lesen þe þrales of þralshipe. *and* giuen hem freshipe. *and* on alle wise he freuređ þo forsinegede þe frefringe wilen understonden Ac togenes þis manifold mildhertnesse. men bien swo wiđerfulle. þat swo he gerenluker[1] clepeđ he*m* to him. swo hie wiđere tu*r*neđ froward him. alse ich er sede. **D**omin*us de celo p*rospexit *s*uper *f*ilios *h*ominum *u*t et *c*etera. **O***mnes d*eclinaverunt *s*imul. Ure drihten þe is alre lou*erde* lou*erd* bihe[2] of heuene to mannen. *and* lokede gif here ani understoden ođer bi-sohte*n* hi*m*. *and* seh þat alle hie tu*r*nden fro him hem seluen to unbihefe *and* of he*m* alle ne was bute on þat dide anie gode dede. Alse he lokeđ nu fro heuene to us. *and* seđ þat we ne understonden ne bisechen him noht swo us nied were. ac tu*r*nen fro his hese: to ure lichames wille. bute hit beo ani god friht[3] man. *Intelligens quis homo est*: *qui seipsum agnoscit et deum credit.* Đe man is understo*n*dinde þe him seluen cnoweđ *and* gode leueđ. *Ille se* **ipsum cognoscit qui considerat in speculo mentis quantus*[4] *sit*

What David says of Christ's mercy to mankind.

* p. 88.

[Luke v. 32.] Christ came to give men freedom, and to comfort sinners.

[1] *MS.* geten-luker.

Men are hostile to God.

[2] ? beih.

They all turn away from him,

and turn to their carnal will.

[3] *Top of* f *has been erased and looks at first like a* t.

* p. 89.

[4] *So in MS.*

utpote natus in mœrore, vivens in labore, moriturus in dolore. That man knows himself who considers of what vile matter he is formed, and how wretchedly he here fareth, and how ruefully he shall go hence. Hither he cometh in woe, and he shall depart hence in woe. And here he dwelleth in distress and endureth discomfort, sometimes dry, sometimes wet, sometimes cold, sometimes heat, sometimes hunger, sometimes thirst, sometimes sickness, sometimes soreness, and sometimes weariness, and sometimes the biting of worms, and many others that I am unable to enumerate; and without help he is unable to protect himself against them. Thus ought each of us to know himself. *Ille autem intelligit Deum, qui credit eum trinum et unum, omnipotentem, creatorem omnium*—That man understandeth God who believeth that the heavenly Trinity—Father, Son, and Holy Ghost—is one Almighty God, the creator, ruler, and director of all creatures. And this belief each man exhibits when he singeth the Creed. That man seeketh God who acknowledges his trespasses and forsakes his sins, and sorely bemourns, and amends according [to the best of] his power. That does each man when he singeth pater-noster, except his wicked mode of life hinder his prayers. But few are those that thus understand and seek God; and those are good and therefore remain with him; and all others do as the prophet hath said—*Omnes declinaverunt, &c.* They all turn from God to the devil except one. *Quatuor sunt genera hominum; alii enim non intelligunt Deum, requirunt tamen; et hii fatui. Alii intelligunt et non requirunt; et hii impii. Alii nec intelligunt nec requirunt; et hii mortui. Alii et intelligunt et requirunt; et hii boni et de iis dictum est, 'nullum genus hominum facit bonum nisi unum.'* Four sorts of men there are. The first understand not God and nevertheless seek after him, and that is 'witless' men. The second kind comprehends those that believe in God and beseech him not, that is 'merciless' men, that have no mercy upon themselves. The third sort are those that do neither; they neither understand nor seek after God, and [those people] are wholly lost, soul and body. The fourth do both; they understand and seek after God, that is the good folk, and these he receiveth and retaineth with him, and giveth them everlasting life in bliss. May the same Lord, of whom I speak, who thus looketh from heaven to men with his merciful eyes, and seeth those that are hostile towards him, as those are who do not

expositus miseriis. **V***tpote natus in merore.* **U***iuens in labore* **M***oriturus in dolore.* Þe man cnoweð him seluen þe þencheð of wu medeme þinge he is shapen. *and* wu aruelliche he her fareð. *and* wu reuliche he heðen wit. hider he cumeð on wowe *and* heðen wit on wowe. *and* here wuneð on wanrede *and* poleð his unwille. hwile druie. *and* hwile wete. hwile chele. wile hete. hwile hunger. wile þurst. hwile chele[1], hwile unhele. hwile sorinesse *and* wile werinesse. *and* hwile wurmene cheu *and* fele oðre þe ich telle ne mai. *and* ne mai wið-uten helpe him seluen þer-wið werien. þus ahte ech of us him seluen to cnowen. **I***lle autem intelligit deum. qui credit eum trinum* et *unum omnipotentem creatorem omnium.* Þe man understant god. þe leueð þat þe heuenliche þremnesse. fader *and* sune. *and* holigost. is on almihti god. Shuppende. *and* wealdende. *and* dihtende of alle shafte. *and* þis leue shewe̊ð ech man þanne crede singeð. þe man biseche̊ð god þe beð is gultes cnowe. *and* his sinnes forlete̊ð. *and* sore bimurneð. *and* beteð bi his mihte. þat doð ech man þenne he p*ater* n*oster* singeð. bute his liðere liflode his bede lette. ac lit ben þat þus understonden *and* bishechen[2] god. *and* þo ben gode *and* þerefore mid him bileueð. *and* alle oðre don swo þe proph[*et*]e seid. **O***mnes declina*uerunt et cetera. alle hie turnen fro gode to þe deuel bute on. **Q***uatuor sunt genera hominum. alii enim non intelligunt deum. requirunt tamen. et hii fatui.* **A***lii intelligunt* *et *non requirunt* et *hii impii.* **A***lii nec intelligunt* * *nec requirunt.* et *hii mortui.* **A***lii* et *intelligunt* et *requirunt* et *hii boni* et *de is dictum est.* **N***ullum genus hominum facit bonum nisi unum.* Fuwer kinnes men ben. þat an ne understant god. *and* naðeles bisheche̊ð[2] him. *and* þat is unwiti mennisse. oðer is þat leueð god. *and* ne biseche̊ð him noht. þat is þat orelese mennisse. þe ne haueð ore of him seluen. Ðe ðridde ne doð noðer. ne understant ne biseche̊ð god. þat mannisse is þuertut forlore soule *and* lichame. þat feorðe doð. eiðer understant *and* biseche̊ð him. þat is þat gode menisshe. *and* þat he understant *and* mid him athalt. *and* giueð eche lif on blisse. þe ilke louerd þe ich offe speke. Þe þus lokeð of heuene to men mid his milde egen. *and* seð þo þe wiðerie̊ð to-genes him. alse don þo þe ne

The man who knows himself, thinks of the wretchedness of this life.

[1] *Repeated in MS. by mistake.*

He who understands God believes in the Holy Trinity.

He beseeches God, who knows his faults and forsakes and amends them.

Few understand and seek God.

[2] *So in MS.*

Four kinds of men there are: 1. unwitty men; 2. pitiless men; 3. men doomed to perdition; 4. men who both understand and seek God.

understand or seek after him, and who knoweth those that are obedient to his behests, so look to us and give us disposition and power to understand him; and teach and aid us to seek him with humble thoughts and with noble and blessed words, and to grant our petitions if it be his will. *Qui vivit et regnat Deus per omnia sæcula sæculorum.* AMEN.

XXII.

ST. JOHN THE BAPTIST.

Ego vox clamantis in deserto, parate viam Domini, rectas facite semitas ejus. The lord St. Luke remindeth you in his gospel of the wonderful hither-coming, and the hard life here, and the wonderful departure, of our lord St. John the Baptist. And where he speaks of his coming hither, he saith that our Lord sent his archangel Gabriel to an old man who was a holy phophet and also a bishop, and was called Zacharias; and he sent him to say that he should beget a holy child and call it John, and said what life it should lead; and that in his birth much folk should rejoice, and that he should be great and mighty before God. Then the holy man considered that he was of great age, and his world's partner was past child-bearing, and barren, and for these three things he esteemed it incredible, and believed not what the angel spake unto him, and thus said, *Unde hoc sciam?*—How may I know this? Then said the angel, *Quia non credidisti verbis meis, ecce eris tacens et non poteris loqui usque ad diem nativitatis ejus*—Because thou believest not my words thou shalt be dumb until the child be born, and thereby thou shalt know that I speak the truth. Thus became the holy man dumb, and begat on his wife this holy child. On the sixth month thereafter was the holy maiden, our lady St. Mary, pregnant with the holy child our Lord Jesus Christ; and she came to her relative St. Elizabeth, of whom I before spake, who carried in her womb St. John the Baptist. And as soon as the holy maiden with words greeted the holy wife, then became true what the angel had previously said concerning this child, *Spiritu Sancto replebitur adhuc ex utero matris suæ*, that the child should in its mother's

understonden. oðer bisechen *and* cnoweð wo ben hersume his hese. He bise to us. *and* giue us hige *and* mihte him to understonde. *and* wisse us *and* filste us him to bishechen mid admod þonc. *and* mid eðele worde *and* edie. *and* tiðe us bene gif his wille beo. *Qui uiuit* et *regnat* deus *per omnia secula seculorum.* Amen.

May God aid us to understand and beseech him.

XXII.

DE SANCTO IOHANNE BAPTISTA.

Ego uox clamantis in deserto parate uiam domini rectas facite semitas eius. Þe louerd seint lucas giu muneð[1] on his godspel þe wunderlich hider kume. *and* þe erueðliche herbiwist. *and* þe wunderliche heðen sið. of ure louerd seint iohan baptiste. *and* þer he specð of his hider cume. he seið *þat* ure drihten sende his heg engel gabriel to on old man: *þat* *was holi prophete. *and* ec bisshup. *and* het zacharie. *and* sende him to seien *þat* he sholde strene an holie child *and* clepen hit iohan. *and* seide wich lif hit sholde leden. *and* on his burde michel folc blisse. *and* bifore gode ben michel *and* mihti. Þo understod þe holi man *þat* he was of michel elde. *and* his woreldes make was teames atold. *and* unberinde. *and* for þese þre þing let hit unleflich. *and* ne lefde hit noht: *þat* þe engel him seide. *and* þus quað. *Vnde hoc sciam.* hwu mai ich þis wite þo seide þe engel. *Qvia non credidisti uerbis meis. ecce eris tacens* et *non poteris loqui usque ad diem natiuitatis eius.* For þu art unlef mine worde. þu shalt beo dumb forte *þat* child beo boren. *and* þerbi wite *þat* ich soð seie. þus bicom þe holi man dumb: *and* on his spuse þis holi child strende. On the sixte moneð þarafter was *þat* holi maiden ure lafdi seinte marie liht mid þe holi child ure louerd ih[es]u crist *and* com to hire moge *Seinte* elizabet þe ich er embe was þe bar on hire wombe *Seinte* Iohan baptiste. *and* alse wat se *þat* holi meide mid worde grette þe holie spuse: þo warð soð *þat* þe engel hadde er bi þis child seid. *Spiritu sancto replebitur adhuc ex utero matris sue þat* child sholde on his

St. Luke's words concerning John the Baptist. [Luke iii. 4.] *It looks at first sight like* trinneð.

* p. 91.

The birth of John foretold by Gabriel.

The unbelief of Zacharias.

[Luke i. 18, 20].

The consequences of his want of faith.

The visit of the Virgin Mary to Elizabeth.

womb be filled with the Holy Ghost,—so it was. *Et prophetalis spiritus filii illuminavit spiritum matris et prophetavit uterque, hic gaudio, illa verbo.* For this child's prophetical spirit enlightened the mother's spirit with prophecy, so that they both prophesied of our Lord Jesus Christ's coming, and of the mother, our lady St. Mary: the child in its joy, for it sported and played before her; and the mother in her words, thus saying, *Unde hoc mihi, ut veniat mater domini mei ad me?*—Whence is this come to me that my lord's mother cometh to me? When this child was born and a name was given him, then the father came to his speech and foretold the child's austere life here, thus saying, *Tu puer propheta altissimi vocaberis, præibis enim ante faciem Domini parare vias ejus*—This child shall be called the prophet of God, and he shall go before the face of God and prepare his ways; and it so happened, for as soon as he was grown up in years and in stature, and had much of this world's things, then took he note of man's mode of life, and knew that their deeds were evil, and their speech unprofitable, and he fled their fellowship, because he would not follow their example, neither in word nor deed. And therefore he went into the desert wilderness, as St. Ambrose saith in his psalm, *Antra deserti teneris*, &c. In his youth he fled from people into the desert, for he would not with light words defile his life; and because he was sent into the desert to prepare God's ways there. Wherefore he made his dwelling in the wilderness, and settled his mode of life, both in food and clothing, as was then befitting his abode and also his office, as it is said in the psalm, *Præbuit hirtum tegimen camelus*, &c. The desert was his dwelling-place, and stiff hair of the camel was his garment, and wild honey and locust his meat, and water was his drink. Then sprang the word (*or* fame) of his holy mode of life wide throughout the land, and the people began to visit his dwelling for to see his holy manner of life and to hear his wise lore; and they thought then on account of his great wisdom that it was Christ himself. And he began then to prepare [the ways of God] as the book saith, *Instruendo ad fidem, invitando, ad baptismum, vocando ad pœnitentiam*—He taught them right belief, and

moder wombe ben fild of þe holi gost alse it was. *Et prophetalis spiritus filii illuminauit spiritum matris et prophetauit uterque. hic gaudio illa uerbo.* for þat þe þis childes witige gost lihte þe moder gost: of witienge. swo þat hie witegede boðe of ure louerd ihesu cristes to cume. *and* of þe moder ure lafdi seinte marie. þat child on his blisse for hit floxede. *and* pleide to-genes hire. *and* te moder on hire worde þus seide. *Vnde* *hoc michi. ut ueniat mater domini mei ad me.* Weðen is me cumen þat mi louerdes moder cumeð to me? Ðo þis child was boren. *and* him was name geuen[1] þo com þe fader his spèche. *and* witegede þe childes arueðliche herbiwist. *and* þus queð *Tu puer propheta altissimi vocaberis preibis enim ante faciem domini parare vias ejus.* Þis child shal hoten godes prophete. *and* fare bifore godes neb. *and* maken his weies. *and* hit swo warð. for þat alse wat se he was þogen on wintre. *and* on wastme *and* hadde michel of wereld þinge. þo nam he geme of mannes liflode. *and* cnew þat here dedes weren iuele. *and* here speche unnutte. *and* fleg here ferede. for he nolde noht folgen here forbisne ne on speche ne on dede. *and* þerfore ferde into weste wilderne alse *Seinte* ambrosii seið on his loftsonge. *Antra deserti teneris s. c. tur. fugiens p. n. l. s. m. u. f. posses.* On his guweðe he fleh fro folke to weste. for þat he ne wolde. noh[t] mid lihte wordes filen his liflode. *and* for he was send into þe weste to maken þere godes weies: þerefore he makede his wunienge in þe wilderne. *and* staðelede his liflode on fode. *and* on shrude. swo þat he wa[s] bicumelich to his wuninge *and* ec to his wike. alse hit seið on þe loft songe. *Prebuit hirtum tegimen camelus. a. s. tro. b. c. l. h. s. p. m. locustis.* Weste was his wunienge. *and* stark haire of oluente his wede. wilde hunie *and* languste his mete. *and* water was his drinke. Ðo sprong þe word of his holi liflode wide into þe londe *and* bigan þat folc sechen to his wunienge. for to sen his holi liflode. *and* to here his wise lore *and* wenden þo for his michele wisdom: þat hit crist self *were. *and* he bigan þo to maken alse þe boc seið. *Instruendo ad fidem. inuitando ad baptismum. vocando ad penitenciam.* tehte hem rihte bileue. bed hem to fulcninge.

[1] *Or* giuen.

[Luke i. 43.]

* p. 92.

[Luke i. 76.]

The prophetical spirit of the child caused the mother to prophesy.

The words of Zacharias when he recovered his speech.

The reason why John the Baptist went into the wilderness.

The fame of the Baptist spread far and wide, and men thought he was the Messiah.

* p. 93.

How John made ready the way of the Lord.

invited them to baptism, and called them to shrift, that is, to mourn and to forsake and to amend their sins, for that is shrift. Then the bishops and the other learned men that dwelt in the land desired to know who he was, for they thought that he was Christ himself, and they sent their messengers to him, thus saying, *Tu quis es?*—Who art thou? *Et respondit, 'Non sum ego Christus'*—And he answered, I am not the Christ. And they said, Art thou Elias? Nay, he replied. And they said, Art thou that prophet? Nay, he replied, none of the prophets that ye ween. *Et dixerunt, Quis igitur es, ut responsum demus eis qui miserunt nos?*—Then they said, What answer shall we give them that sent us to thee? And he answered thus, saying, *Ego vox clamantis in deserto, Dirigite viam Domini rectas; facite semitas ejus*—I am the voice of him that crieth in this desert, thus saying, Prepare the Lord's ways and make straight his paths. *Et enim vox ordine naturæ antecedit verbum, sic Johannes ordine temporum antecedit Christum, unde dicitur, hic Dei vox, ille verbum.* Listen now what this desert is, and why our Lord crieth therein. *Populus, qui malo opere dereliquit Deum factorem suum et inutili verbo recessit a Deo salutari suo, est desertus.* All people that through unprofitable speech and evil speech and ill-deeds turn from God and forsake obedience to him are called desert, because he dwelleth not in them nor they in him. Wherefore this wilderness is overgrown with brambles and with thorns and with evil weeds; that is to say, that mankind has trespassed against God in unprofitable speech, in evil deeds, and in idle thoughts. *Clamat ergo Dominus ad nos per prædicatores, tanquam surdos et longe positos*—And therefore our Lord crieth to us as to deaf men, and to those that dwell far from him. Deaf we are, or hard of hearing, when we hear God's word spoken and take little or no heed thereto. Far from our Lord we are, though we go to church and give right tithes and sing our prayers and distribute alms, [if we do so] more for to have earthly pleasure than heavenly bliss. But let us turn to God in right belief and approach him in purity of life, and prepare our way to him in true love to God and to men. *Est enim dilectio Dei et proximi regia via qua eundum est ad vitam.* For

and clepede hem to shrifte. *þat* is to reusende. *and* to forleten. *and* to beten here sinnes. for *þat* is shrift. Đo wolden þe bisshupes. *and* þe oðre lerede þe wuneden in þe lond: witen hwat he ware. for *þat* hie wenden *þat* hit were crist self. *and* senden here erendrakes to him þus queðinde. **T***u quis es?* hwat art tu? **[E]***t respondit.* **[N]***on sum ego Christus.* Ne ami noht crist? *and* hie seiden. Artu helias. nai he seide. *and* hie seiden. artu prophete? nai he seide. nan þere prophete þe ge wenen. **[E]***t dixerunt.* **Q***uis igitur es. ut responsum demus eis qui miserunt nos?* Seiden hie wich andswere shule we giuen hem þe senden us to þe: *and* he answerede. þus queðinde **E***go uox clamantis in* [*deserto*] *parate uiam domini rectas facite semitas ejus.* Ich am his steuene þe remeð in þis westerne. *and* þus queðinde. Makeð þe louerdes weies. *and* rihteð his peðes. **E***t enim uox ordine nature antecedit uerbum. sic. iohannes ordine temporum antecedit* christum, **V***nde dicitur hic dei uox ille uerbum.* listeð nu wat tis westerne is. *and* wi ure drihten gredeð þer onne. **P***opulus qui malo opere dereliquid deum factorem suum.* et *inutili uerbo recessit á deo salutari suo. est descertus.* al *þat* folc *þat* þurh unnutte speche *and* iuele speche. *and* iue[le]dede. *turneð* fro gode. *and* forleteð his hersumnesse. is cleped westren. for *þat* þe he ne wuneð noht on hem: ne he on *him*: for þi is þis westren for-grouwen. mid brimbles. *and* mid þornes *and* mid iuele wiedes. *þat* is to seien. *þat* folc is forgilt wið god. on *unnitte speche. *and* on iuele dede. *and* on idel þonc. **C***lamat ergo dominus ad nos per predicatores tanquam surdos* et *longe positos. and* for-þi gredeð ure drihten to us: alse to deue men. *and* fer fro him wunien. Deue we ben oðer þicke liste. þanne we heren speke godes word. *and* nimeð þer to litel geme. oðer non. fer fro ure drihten we ben. þeh we gon to chirche. *and* giuen rihte tiðinge. *and* singen ure bede. *and* deleð almes more for to hauen eorðliche winne þene heuenliche wele. ac *turne* we to ure drihten on rihte bileue. *and* nehtleche him on clene liflode. *and* maken us wei to him. on soðe luue to gode *and* to mannen. **E***st enim dilectio dei* et *proximi regia uia* qua

[John i. 19–23.] His reply to the messengers that came to him saying, Who art thou?

What the wilderness is, and why our Lord crieth therein.

By 'wilderness' we may understand those who turn from God and are disobedient to his laws.

* p. 94.

Our Lord cries unto us as unto deaf men.

We are far from God while we think more of earthly bliss than of heavenly weal.

that true love leadeth to everlasting bliss all righteous men, who loveth God more than themselves and each Christian man as themselves. But that is difficult for any earthly man, and therefore let us do as St. John the Baptist admonishes us, thus saying, *Rectas facite semitas Dei nostri.* Make straight God's paths. *Semitæ Dei, quibus facile pervenitur ad eum, sunt opera bona.* God's paths are our good deeds, of alms and of other things, that shall lead us to eternal life. *Quæ si fecerimus pró cœlestibus, declinabimus ad terram; si autem pro favore populi, ad sinistram divertemus.* If we do our good deeds to earn this world's happiness or man's praise for a reward, then we make God's ways crooked and are not in the way to heaven; but if we do and say and think well, because we love God and long for him, and we hold therein unto our life's end, then are we in the right way that leadeth us to eternal life, as did the lord St. John the Baptist, as I before said, who wonderfully came into this wretched world and hereon dwelt austerely, and herefrom at his death worthily departed; for he was beheaded in Herod's prison because he would not turn from the high way nor from the right paths (which he exhorted mankind to prepare), and was therein working and journeying until he came to the end, that is, to eternal life, *ad quam nos ducat, qui vivit* [*in sæculum sæculorum*].

XXIII.

ST. JOHN THE BAPTIST.

Inter natos mulierum non surrexit major Johanne Baptista. An unlying man seldom telleth lies, and a truth-saying (veracious) man often saith the truth, and he who never lied nor will lie nor can lie, that is our Saviour, speaketh ever truth; and therefore is true what he said of the lord St. John the Baptist, thus saying, *Inter natos mulierum*, &c. Of all the bairns that are born of woman's bosom, there is none greater than John the Baptist. The first man that came into

*eundum est ad uita*m. for þat soðe luue ledeð alle rihtwise men to eche blisse: þe luueð god more þane him seluen. *and* ech cristene man alse him seluen. ac þat is arueð forþe ani eorðlich man. *and* þerfore do we alse *seint iohan baptiste* us minegeð þus queðinde. *Rectas facite semitas dei nostri.* Makeð rihte godes peðes. *Semite dei quibus facile peruenitur ad eum sunt opera bona.* Godes paðes ben ure gode dedes. on elmes. *and* on oðre þinge þe. us shule leden to eche liue. *Que si fecerimus pro celestibus declinabimus ad terram. Si autem pro fauore populi. ad sinistram diuertemus.* Gif we don ure gode dedes for to hauen þis weorldes selðe. oðer mannes hereword to mede. þenne make we godes weies wronge. *and* ne ben noht toward heuene. ac gif [we] don. *and* que*ðen. and* ðenchen wel fôr þat we god luuen. *and* us longeð to him. *and* we þeron [h]alden to ure lifes[1] *ende. þenne beo we on rihte weie. þe ledeð us to eche life. alse dide þe louerd *Seint iohan* baptiste. alse ich er sede. Đe wunderliche com into þis wreche woreld *and* her-one arueðliche wunede. *and* her-offe at his ende wurliche wende. for he was bihaueded on herodes prisone. for he nolde noht turnen ut of þe hege weie. ne of þe rihte paðes. þe he minegede mankin to makiende. *and* was þer-one werchende. *and* farende. for to þat he [com] to ðe ende þat is eche lif. *ad quam nos ducat. qui u[i]uit.*

True love to God leads men to eternal bliss.

God's paths are our good deeds.

We make God's ways wrongly, if we do good only to gain man's esteem.

[1] *MS.* liifef.

* p. 95.

XXIII.

DE SANCTO IOHANNE BAPTISTA.

INter natos mulierum non surrexit maior iohanne baptista.

Un-ligel man selde ligeð. *and* soð-sagel man seið ofte soð. *and* he þe neure ne lihgh ne lige ne wile. ne ne mai. þat is ure helende. he seið eure soð *and* þerefore is soð þat he seide bi þe louerd *Seint iohan baptiste* þus que*ðinde. INter natos Mulierum et cetera* of alle þe bernes. þe ben boren of wifes bosem. nis non more þenne iohan þe fulenere. Đe forme man þe com in þis

Our Saviour ever speaks the truth.

What he said of John the Baptist is true.

this world, that was Adam, the father of us all, he was greater, *quia immortalis fuit, donec peccavit,* because he was immortal, until he sinned, and ever might have been if he would have kept himself so. But he was not born of woman's bosom, and had neither father nor mother. *Sed Dominus fecit eum de virgine terra.* But our Lord created him out of earth that was undefiled. Again, our Saviour, who is the creator and ruler of all creatures, is greater than St. John the Baptist; but he was begotten of the heavenly Father before that the heavens or the earth were formed, and was not born of woman's bosom, but of the bosom of the holy virgin our lady St. Mary. Isaac (whom the life-holy woman Sarah brought forth in her old age, and whom the life-holy man Abraham begot in his old age, as our Lord had previously declared unto them that he should be) was not greater or even as great, in some wise, as St. John the Baptist, nor was any other born of woman's bosom; and that is seen in three particulars respecting him—the first in his hither-coming, the second in his [mode of] life here, the third in his departure. *Adventus ejus in mundum fuit mirabilis, status ejus in mundo difficilis multimoda afflictione carnis. Exitus ejus de mundo triumphalis, quia dum facinora viriliter obstitit, et hostem vicit, et mortem perdidit, et vitam invenit.* His coming hither was full of wonders that our Lord wrought wherewith to honour St. John the Baptist. The first miracle was that when God came from heaven to earth to become incarnate in the womb of our holy lady St. Mary, the heavenly Father spake to the heavenly Son concerning St. John, and compared him to an angel, thus saying, *Ecce mitto angelum meum qui præparabit viam tuam ante faciem tuam*—Behold I send my angel before thy face, who shall prepare thy way before thee. *Et revera fuit angelus, non naturaliter, sed officialiter*—And he was indeed God's angel; not by nature, for he was not a spirit, but by his office. The second miracle was that he chose two life-holy persons for the father and mother of St. John the Baptist, who were both too old for issue, and the woman was barren, so that she might not, through lack of nature [i.e. the power of generation], have any child. The third marvel was that God sent the holy angel Gabriel to the life-holy priest Zacharias, when he went into the temple with his incense-vessel to burn incense upon the altar; and sent to tell him that he should beget this holy child. The holy

midden-erd þat was adam. ure alre fader he was more. *Quia inmortalis fuit. donec peccauit* for þat he was undeaðlich forte he sinede. *and* eure beo mihte gif he him wite wolde. ac he ne was boren of wifes bosme. ne ne hadde fader ne moder. *Set dominus fecit eum de uirgine terra.* ac ure drihten him shop of eorðe þat was unfiled. Eftsone ure helend þat is sheppende *and* wealdende of alle shafte is more þene *Seint iohan baptiste* ac he was strened of þe heuenliche fader. er þanne þe heuene oðer eorðe shapen were. *and* ne was of wifes bosme boren. *and* was of þe holi meydenes ure lefdi *Seinte Marie.* Ysaac. *þat* þe lif holi wimman sarra on hire elde kennede. *and* te lif holi man abraham. on his elde strende. *alse ure drihten hadde er þan þan iseid. *þat* he sholde he ne was noht more ne forðe swo michel asume wise swo seint iohan *baptiste* Ne non oðer of wifes bosme boren. *and* þat is sene on þre þi[n]g of him. on his hidercume. oðer [his] he[r] biwist. þe þridde his heðensið. [A]*duentus eius in mundum fuit mirabilis.* *Status eius in mundo difficilis multimoda afflictione carnis.* *Exitus eius de mundo triumphalis quia dum facinora uiriliter obstitit.* et *hostem uicit.* et *mortem perdidit* et *uitam inuenit.* his hidercume was ful of wundren. þe ure drihten wrohten ? to wurðende mid sein[t] *iohan baptiste* þe forme wunder was ? þat þo þe god fundede of heuene to eorðe to fonden[1] mennisshe. of þe holie meidenes inneðe ure lafdi *Seinte Marie.* Đo spec þe heuenliche fader to þe sune heuenliche of *seint* iohan *and* efnede him to engel þus queðinde. *Ecce mitto angelum meum qui preparabit uiam tuam ante faciem tuam.* here ich sende min engel biforen þine nebbe þe shal ruden þine weie to-fore þe. *Et reuera fuit angelus non naturaliter sed officialiter. and* he was iwis godes engel noht of kinde for þat he ne was noht gost ? ac on wike. þat oðer wunder was ? þat he ches two lif holi men him to fader. *and* to moder þe weren boðe teames ateald. *and* heo þe wimman was barrage[2] swo þat heo ne mihte for unkinde hauen no child. Þat þridde wunder was. þat god sende þe holi engel gabriel to þe lif holie prest zacharie. þo þe he gede[3] in þe temple mid his rechel fat. to rechelende þe alter. *and* sende him seggen þat he sholde þis holi

Adam was greater than John the Baptist.

Our Saviour was greater than John the Baptist.

Isaac was not so great.

* p. 96.

Three things distinguish John from all those born of women.

His hithercoming was marvellous.

1 *Read* fongen.

John is compared to an angel,

not naturally, but officially.

2 *So in MS.*

3 *MS.* hegede.

man saw the archangel at the end of the altar, and became afraid and terrified; and the angel spake unto him and said, *Ne timeas Zacharia, quoniam exaudita est oratio tua, et Elizabeth uxor tua pariet tibi filium, et vocabis nomen ejus Johannes,* [*et erit gaudium tibi et exultatio*] *et in nativitate ejus multi gaudebunt*—Zacharias, be not afraid; thou hast long wished for offspring, and God hath heard thy prayers, and granted thy petition, and Elizabeth thy wife shall have a male child, and he shall be named John, and he shall be a great joy to thee, and many shall rejoice at his birth, *erit enim magnus coram Domino,* for he shall be great before God. *Et adjecit angelus explicare seriem magnitudinis Johannis contentam in quatuor scilicet, virtute abstinentiæ, donis gratiæ, officii dignitate, et palma victoriæ.* The angel showed the child's greatness in four things—one is the refraining from all bodily lusts and evil vices, *Et vinum et siceram non bibit,* &c.; the second is unattainable grace, the third is high functions, the fourth is the termination of his splendour. His greatness was manifested in a tenfold way, and more. One is that the heavenly Father compared him to an angel—*Ut ecce mitto angelum meum,* &c. The second is that he sent the archangel to the holy man that should beget him—*Et uxor tua pariet tibi filium.* The third is that his father became dumb because he believed not what the angel said to him—*Et eris tacens usque ad nativitatem ejus.* The fourth is that his mother bore him after she was past child-bearing and never before was with child, for nature denied it her—*Et processit in diebus suis sterilis.* The fifth is that when he was in his mother's womb yet unborn, he prophesied of the coming of our Saviour and of the virgin's who yet bare him in her sweet womb, that is our lady St. Mary—*Et exultavit infans in utero meo.* The sixth is that Elizabeth was enlightened by the Holy Ghost, who was in the child that she travelled with; so that she also prophesied of our Saviour's coming—*Et unde hoc mihi ut veniat mater Domini mei ad me?* The seventh is that he gave his father power to speak, who had been dumb ever since he disbelieved the angel—*Et*

child strenc. Đe holi man sah þe heg engel atte alteres *ende. * p. 97.
and warð of-grisen: *and* ofdred. *and* te engel quað to him: [Luc. i. 13, 14.]
and sede **Ne** *timeas zacharia. quoniam exaudita est oratio tua* et *elizabet vxor tua pariet tibi filium* et *vocabis nomen eius Iohannem . . . et in nativitate eius multi gaudebunt.* **Ne** beo þu zacharie noh[t] of-grisen. þu hauest longe iwist after strene *and* god hauеð herd þine bede: *and* tiðed te bene. *and* elizabet þi spuse shal hauen a cnauechild. *and* him shal to name iohan. *and* hit shal beo þe to michel blisse. *and* fele shule fagenien on his burde. **Erit** *enim magnus coram domino.* for he shal ben michel bifore gode. **Et** *adiecit angelus explicare seriem magnitudinis iohannis contentam in quatuor.* scilicet. *Virtute abstinencie*, *Donis gracie.* *Officii dignitate.* **Et** *palma uictorie.* þe childes michelnesse sheude þe engel on fuwer þingen. On is wið-teinge of alle lichames lustes. *and* iucle lastes. **Et** *uinum* et *siceram non bibit* et cetera. þat oðer is un-erned giue. þat þridde is heh wike. þat feorðe is wlites[a] ending his michelnesse was unhiled on ten fold wise *and* mo. an is þat þe heuenliche fader heuenede him to engel. *Vt ecce mitto angelum meum* et cetera. Oðer is þat he sende þe heh engel to þe holi man þe him strene sholde. **Et** *uox*[1] *tua pariet tibi filium.* þat þridde is þat þe fader bicom dumb. for he ne lefde hit noht þat þe engel him sede. **Et** *eris tacens usque ad natiuitatem eius.* þe feorðe is. þat his moder him bar siðen heo was teames atold. *and* neure er ne was mid childe: for kinde hit hire werende[2]. **Et** *processit in diebus suis sterilis.* þe fifte is. þat þo þe he was on his moder wombe get unboren he witegede of ure helendes to cume. *and* of þe maidenes þe him bar get on hire swete wombe. þat is ure lafdi seinte marie. *Et *exultauit infans in utero meo.* þe sixte is þat elizabet was liht of þe holie gost þe was on þe child þe hie mide hiede. swo þat hie ec witegede of ure helendes to cume. **Et** *unde hoc michi ut ueniat mater domini mei ad me?* þe seueðe is þat he giaf his fader mihte to speken þe hadde dumb

The birth of John the Baptist was predicted by Gabriel.

Four things were to mark the child's greatness.

In ten ways was his greatness manifested;
1 He is called an angel.
1 ? uxor.
2. His birth was predicted.
3. His father became dumb through unbelief.
2 = wernede.
4. His birth was an extraordinary one.
5. While yet in his mother's womb he prophesied. * p. 98.
6. His prophetical spirit caused Elizabeth to prophesy.

[a] Originally *whtes*, but the second stroke of the *h* is dotted in order to serve for an *i*.

apertum est os Zachariæ et prophetavit. The eighth is that our Lord bade him to baptize in water for repentance, and to proclaim baptism, and also to say, *Super quem videris Spiritum descendentem, &c. Hic est qui baptizat in Spiritu Sancto*—When thou seest the Spirit come and abide upon a man, he shall baptize with the Holy Ghost for the forgiveness of sins. The ninth is that the heavenly Trinity was with him when he baptized our Saviour; *Pater in voce, Filius in homine, Spiritus Sanctus in specie columbæ*—The Father in the voice, the Son in man's likeness, and the Holy Ghost in the form of a dove. The tenth is the great praise that our Saviour gave him, thus saying, *Inter natos mulierum.* Of all children of woman there is none greater than St. John the Baptist. This child himself in his mode of life had his own greatness in three ways—*scilicet, abstinentia, humilitate, patientia.* One is abstinence, the second is humility, the third patience. He had power to keep himself from all fleshly lusts, as the apostle biddeth, *Abstinete vos a carnalibus desideriis quæ militant adversus animam*—Keep yourselves from fleshly lusts that fight against the soul. Restrain thine eyes that they behold no evil, nor unprofitable, nor even vain thing. Restrain thy body from pride, from vanity, from extravagant clothing. Restrain also thy concupiscence altogether, if thou hast no wife. And if thou hast a wife, restrain thyself in unlawful places and at unlawful times, that is, when thou shalt fast or keep holy-day. Be not thou wont to do it illicitly nor be wilful to stir up thy lust thereto, *Quoniam qui sic agit vehemens amator est et propriæ uxoris adulter*—For all those who so do commit adultery towards their own wives. He had also humility. When all the people heard how high and how holy he was, and what a holy life he led, they weened that it was Christ himself, and said so; and he denied it, and said, *Non sum ego Christus, nec etiam dignus ut solvam corrigiam calceamenti ejus*—Ye ween that I am Christ; but I am not, nor even worthy to unknit his shoe-thong. He could not with any words better show that he was humble and modest. *Quia in spiritu lenitatis peccatores corripuit, et ad pœnitentiam vocavit*—With gentleness

ben ⁊ siðe he þe engel mislefde. **Et** *apertum est os zacharie et prophetauit.* Þe egteðe is *þat* ure drihten *him* bed fulcnen on watere to synbote. *and* fulcning beden *and* ec seggen **Super** *quem uideris spiritum descendentem.* et cetera. **Hic** est *qui baptizat in spiritu sancto.* wanne þu sest gost cumen *and* wunien uppe mannen he shal fulcnen on þe holie gost to sinnes forgiuenesse. þe nigeðe is *þat* þe heuenliche þremnesse was mid *him* þo he fulcnede ure helende. **Pater** *in uoce.* **Filius** *in homine.* **Spiritus** *sanctus in specie columbe.* Þe fader on stefne. þe sune on mannes efene. þe holi gost on culures hewe. þe tieðe is. *þat* michele hereword *þat* ure helend *him gaf þus* queðinde. **I***Nter natos mulierum.* Of alle wifes children nis non more þanne *Seint iohan* bap*tiste.* Þis child *him* self on his liflode hadde his agen michelnesse on þre wise. *scilicet.* **A***bstinencia humilitate.* **P***aciencia.* On is wiðteung. oðer is admodnesse. þe þridde þoleburdnesse. he hadde mihte te witen *him* of alle flesliche lustes. alse þe ap*ostel* bit. **A***bstinete uos a carnalibus desideriis que militant aduersus animam.* Wið-teod giu of þe flesliche lustes. þe fihteð togenes þe soule. Wiðteo þine egen *þat* hie ne biholden non iuel ne non un-nut[1] ne forðen idel. Wiðteo[2] þi lichame fro orguil. **and* idel. *and* ouer mete wede. Wiðteo ec þine golliche deden mid alle ⁊ gif þu spuse ne hauest. *and* gif þu spuse hauest ⁊ wiðteo þe on unluuede stede. *and* on [un]luued .time. *þat* is þanne þu fasten shalt. oðer halgen. Ne beo þu noht wuned to don hit on unluued wise ne wilful to wecchen lust *þat*[3] to. Quoni*am qui sic agit uehemens amator est* et *proprie uxoris adulter.* For alle þo þe swo don ⁊ don ewuebruche on here agene spuse. he hadde ec admodnesse þo al folc herde. hwu heh. *and* hwu holie he was. *and* hwu holi lif he ladde *and* wenden *þat* hit were self crist *and* seden hit. *and* he wið-quað *and* sede. **N***on sum ego* christus. *nec etiam dignus ut soluam corrigiam calciamentj eius.* ge wenen *þat* ich beo crist. ac ich nam noht ne forðen wurðe *þat* ich un-cnutte his sho þuong. Ne mihte he mid none worden kiðen betere ⁊ *þat* he admod was and *him* seluen mece. **Q***uia in spiritu lenitatis peccatores corripuit.* et *ad penitenciam uocauit.* Mid softnesse he castede

7. He gave his father power to speak.
8. He baptized our Lord.
9. The Trinity was with him when he baptized our Saviour.
10. Our Saviour gave him great praise.
This child had its own greatness in three ways;
1. Abstinence.
2. Meekness.
3. Patience.
His answer to them displays his meekness and humility.

[1] *Or* unnith.
[2] *MS.* þidteo.
* p. 99.
[3] *Read* þer.
The people thought John was the Messiah.

he chastised the sinful, and exhorted them to repentance and to pure life. *Et semet ipsum præbuit exemplum*—And gave them fair example of himself, since he was not sinful, as St. Ambrose saith, *Antra deserti teneris sub annis confugit turmas.* In his youth he perceived that he was sent into this world to perform threefold functions, *scilicet, adventum Christi prænunciare, baptismum prædicare, baptizare.* One is to make known Christ's coming; the second is to preach baptism; and the third is to baptize. And then he ordered his mode of life so that he was fit for such duties. *Ne forte, cum aliis prædicaret reprobus ipse fieret*—For he would not live amiss when he was teaching men. *Nam cujus vita despicitur restat ut ejus prædicatio contemnatur*—For the instructor is not to be allowed if his life is evil and foul. And therefore he turned out of the city into the wilderness, and from men's abode to that of wild animals, and chose there a cave for a hall and an 'earth-hole' for an abode, and bare earth for his bed, and hard stone for a bolster, stiff hairs for a shirt and a great sack for his 'kirtle.' Roots and wild honey were his food, and nought but water was his drink. In vigils, in mortifications, and in all modes, he warred against his own body; and through such a mode of life his lore appeared sweet to all that heard it. Then no longer could his holiness be kept secret, but his fame spread abroad into all the world, and drew folk to him to hear his wise words and to see his wonderful manner of life; and he exhorted all men to forsake and repent of their sins and receive baptism for repentance of sin. And many thereof he himself baptized. And in those days Herod the king loved his brother's wife and took her away from him. And St. John forbade it and opposed it as far as he could; and the king stood in fear of him on account of his holiness, and bade him cease [his rebukes]. And he durst not for fear of God leave off reproving the king for this conduct. Then was the king wroth, and ordered him to be bound and put into prison unless he would refrain from his words. Then St. John knew that if he should permit the king to continue his sin, he might live and be loved and honoured by him; but if he should follow righteousness, he would therefore lose his life: and so he did at last. For a maiden asked the king for his head, and he bade it be hacked off and given to her; and

þe sinfulle *and* minegede hem to sinbote. *and* to clene liflode. **Et** *semet ipsum prebuit exemplum.* *and* giaf hem faire forbisne of him selfen þeh he sinful ne were alse seint ambrosii seiȝ [A]*ntra deserti. t. s. a. c. turmas.* On his guweȝe he understod þat he was send into þis midden erd. to donde þrefolde wike. *scilicet aduentum christi prenunciare. baptismum predicare. baptizare.*[1] an is to kiȝen cristes to cume. oȝer is bodien fulcninge þat þridde is fulcnen. *and* meȝede þo his liflode *swo þat he was bicumelich to swiche wike. **Ne** forte cum aliis predicaret reprobus ipse fieret.* For þat he ne wolde noht mis leued þenne he men lerde. **Nam** *cuius uita despicitur restat ut eius predicacio contempnatur*; for nis þe lorþeau noht to luuene: gif his liflode is iuel. *and* ful. *and* for þi he *turnde* ut of þe burh into wilderne. *and* fro mennes wunienge to wilde deores. *and* ches þere crundel to halle. *and* eorȝhole to bure bare eorȝe to bedde. and hard ston to bolstre. Stiue here to shurte *and* gret sac to curtle. Moren *and* wilde uni was his mete. *and* noht bute water his drinke. On wecche. *and* on swinche. *and* on alle wise he wan wiȝ his hagene lichame. *and* þurh swiche liflode þuhte swete his lore alle þo þe hit herden. Ðo ne mihte his holinesse ben no lengere for-hole. ac sprong his word wide into al þe worelde *and* teh folc to him to heren his wise word. *and* to sende his wunderliche liflode. *and* he minede alle men to forleten here sinnes *and* beten. *and* on sinbote understonden fulcnenge. *and* fele þer of him seluen fulcnede. *and* bi þo dages luuede herodes þe king his broȝer wif: *and* bi-nam hire him. *and* Seint Iohan hit wiȝ seide. *and* lettede hit bi his mihte. *and* te king stod eie of him. for his holinesse. *and* bad him swike. *and* he ne dorste for godes eie forleten: þat he þe king þat þeau ne binome. Ðo was þe king wroȝ: *and* bad binden him *and* don him in to prisune bute he wolde his word wiȝteon. þo cneu seint iohan. þat gif he wolde þolen þat te king drige his unriht he mihte liuen *and* ben him lief *and* wurȝ. ac gif he wolde folgen ri[h]twisnesse he sholde þer*fore his lif forleten *and* swo dide atten ende. for þat a maiden bad te kinge his heued. *and* he hit bad of acken.[1] *and* hire bitechen. *and* he þat eȝeliche deaȝ

His functions were threefold.

The teacher should enforce his teaching by a good life.

All the people flocked to John to hear his preaching.

He rebuked King Herod for his adultery.

Herod commanded him to be beheaded.

* p. 100.

* p. 101.

[1] ? *read* of-acsien = *be demanded.*

he that sudden death meekly suffered and therewith obtained eternal life in bliss. Now we have said the three things that we promised you; how wonderful was his coming hither, how wretched was his [mode of] life here, and how sure his departure; and in what way he was greater than any other man born of woman's bosom, and in what way he departed from this world's woe into eternal weal. So may we all, and there dwell with him without end. *Eo præstante quem ore prædicavit, et digito monstravit. Qui vivit et regnat per omnia sæcula sæculorum.*

XXIV.

MARY MAGDALENE.

Mulier quæ erat in civitate nomine Maria jam pœnitens venit ad domum Simonis ubi erat Jesus et procidens, lacrimis pedes ejus rigavit, et capillis suis tersit, et oscula affixit, et unguento unxit, cujus odore domus impleta est. The lord St. Luke, who composed the holy gospel that is read in holy church, saith therein that our Lord received meekly a sinful woman and forgave her her sins, for two reasons: the first is her great hatred to her sins; the second is her great love to him. These words admonish us to take example of this woman, and hate and forsake and amend our sins, and love and follow our Lord as she did. Listen now then and take note of three things:— the first is the woman's name; the second is in what way she besought Jesus; and the third is what answer he gave her. *Nomen igitur est Maria, quod interpretatur stella maris.* She has the same name as the holy maiden our Saviour's mother, Mary, queen of angels, that is, in our language, 'sea-star,' and it well suits each of them. *Utraque enim lucis suæ radium, id est, examplar in marī, id est, in mundo diffundit. Illa pudicitiæ, ista pœnitentiæ.* Each of them illumines the sea, that is this world, with fair example. The queen gave example of virginity, that is of purity. The other [gave example] of penitence, that is of cleansing, that is what maketh the filthy clean. And many more go on this sea, that is in this world, following the light of penitence, that is, example of the

admodliche þolede. *and* þer mid bigat eche lif on blisse. Nu we hauen seid þreo þing þe we giu biheten. hwu wunderlich was his hider-cume. *and* hwu wrecchede his þer-biwist. *and* hwu siker his heðensiþ. *and* wiche wise he was more þenne ani oðer man of wifes bosme boren. *and* a wiche wise he of þis woreldes wowe wot: in to eche wele. swo mote we alle. *and* þere wunen mid him abuten ende. Eo *prestante quem ore predicauit.* et *digito monstrauit.* Qui. vivit et Regnat per omnia secula seculorum.

May we all leave this life to go into eternal bliss.

XXIV.

DE SANCTA MARIA MAGDALENA.

Mvlier que erat in ciuitate nomine maria iam penitens uenit ad domum symonis ubi erat ihesus. et *procidens. lacrimis pedes eius rigauit. et capillis suis tersit.* et *oscula affixit.* et *unguento unxit. cuius odore domus impleta est.* Đe lauerd Seint l. þe trenneð[1] þat holi godspel þe men ræd inne holie chireche seið þar on þat ure drihten underfeng eadmodliche ane sinfulle wimman *and* forgiaf hire hire sinnen. for two þinge. an is muchel leðre to hire sunne. oðer muchel luue to him. Đus word munegeð us þat we nime forbisne after þes wimman. *and* hatien. *and* forleten. *and* beten ure sinnen. *and* luuen *and* fulien ure drihten alse hie dide. Lusteð nu þanne *and* under-nimeð þreo þing. on his þes wimmannes name. Oðer wiche wise hie hine bisohte. þridde hwich andswere he hire giaf. Nomen igitur *est maria quod interpretatur stella maris.* Hie is ihaten alse þat holie maiden. ure helendes moder. *englene quen marie. þat is on ure ledene se-steorre. *and* þe geriseð wel here eiðer. Vtraque *enim lucis sue radium.* id est *exemplar in mari.* id est *in mundo diffundit. Illa pudicicie. Ista penitencie.* Hur eiðer alumð þe se þat is þis woreld of faire forbisne þe quen ȝaf forbisne of maiðhode þat is of clennesse. Đe oðer of penitentence[2]. þat is of clensunge, þat is þat brinð hori to clene. and muchele mo fareð on þisse sæ. þat is on þisse worelde.

St. Luke gives our Lord's reasons for forgiving the sins of Mary Magdalene.

Three things to be noted.

Mary means sea-star.

Mary showed penitence.

[1] *Part of* ð *cut off in MS.*

* p. 102.

[2] *So in MS.*

cleansing, rather than follow the light of virginity. *Mundus nomine maris appellatur, tum propter procellas adversitatum tum propter affluentiam copiæ, tum propter refluentiam inopiæ tum quia extra navem in mari non est fiducia salutis.* Holy book calleth this world 'sea,' because that various accidents, sometimes of weal, sometimes of woe, come therein, as do the waves in the sea. And as the sea ebbs and flows, so this world sometimes gives weal and sometimes takes it away again. And as a man soon perishes in the sea, unless he be in a ship, so also goeth each man into hell from this world, unless he be in the church, through right belief and pure life and true love to God and to each christian man. This woman had also an additional name, Magdalene, *quod interpretatur turris, et significat elationis altitudinem ante conversionem, et contemplationis post conversionem,* that is, in our language, *tower,* and denoteth sometimes highness of pride, which she had when she loved sin, and sometimes heavenly thought, that she had when she forsook and repented her sins, as our Lord said, *Maria optimam partem elegit, quæ non auferetur ab ea.* Mary hath chosen the best part, that is the heavenly abode that she shall have without end. Now ye have heard the woman's name, and also her additional name, and what each of them signifies; ye hear where she came to our Saviour and brought a present to him, and in what way she besought his mercy; and how she there previously acted when she had sinned so greatly, that seven devils took up their abode in her. When she heard what our Lord said in his teaching, that all men should suffer death and on Doomsday rise again from the dead, and that those who had forsaken and repented of their sins (or therein commenced to do before they died) should go to heaven and with our Lord have eternal life and bliss; and those that did not so should suffer eternal torment with devils in hell; then she bethought her of her mode of life, and knew that she was hateful to God and loathsome to men, and therefore her sins became very loathsome to her and she thought that she would forsake and repent of them. Then came tidings that our Saviour was come to Simon's house, then she thought that she would seek him and bring him a present and

fuliende þe leome of penitence. *þat* is forbisne of clennesse[a]. þane don þe leome of maiðhod. *Mundus nomine maris appellatur. tum propter procellas aduersitatum tum propter affluenciam copie. tum propter reffluenciam inopie. tum quia extra nauem in mari non est fiducia salutis.* Hali boc nemneð þes woreld sæ. for þan þe mistliche gelimpeð. hwile of wele. *and* wile of wawe walkeð þar-onne, alse doð þe uče in þar sæ. *and* alse þe sæ ebbeð *and* floweð: alse þis woreld hwile gifð wunne. *and* hwile hit eft binimð. *and* alse man sone forfarð in þe sæ bute he on shipe be: alse fareð efrich man into helle of þesse worelde bute he on chirche bie. þurh rihte gielefe. *and* clene liflade. *and* soče luue to gode. *and* to eche cristene mane. Ðes wimman hadde ec on toname magdalene. *quod interpretatur turris. et significat elacionis altitudinem. ante conuersionem. et contemplacionis post conuersionem.* Ðat is on ure ledene tur. *and* tacneð hwile heinesse of oregel þe hie hadde þo hie sinne luuede. *and* hwile heuenliche þonc þe hie hadde þi[2] hie sunne forlet. *and* bette alse ure drihten sede. *Maria. *optimam. partem elegit que non auferetur ab ea.* Marie haueð icore *þat* beste del *þat* is heuenliche wunienge. þe hie habbe shal abuten ende. Nu ȝie habbeð iherd þes wimmanes name *and* ec hire toname. *and* wat here eiðer bitocneð. ȝe hereð ware heo com to ure helende. *and* heo him to loc brohte. *and* awiche wise his milce bisohte. *and* hwu hie þare ierdede[3] þo heo hadde se swiče heo selue forsineged. *þat* seuen awergede gostes ware on hire ȝeherberezede. Ða iherde hie seggen *þat* ure drihte on his larspelle sede. *þat* alle men sholden deað þolien. *and* an domes dai eft arisen of deače *and* þo þe hadden here sinnes forleten *and* bet: oðer þar-on biuonge are hie here lif forleten. hie sholden faren to heuene. *and* mid ure drihten eche lif habben *and* blisse. *and* þo swo ne duden hie sholden þolien mid deflen eche pine. on helle. Ða biðohte heo on hire liflode *and* ȝe-cnew *þat* hie was lað gode. *and* ladlich amang manne. *and* þaruore hire sinne hire bicome swiče lače *and* heo þohte *þat* heo wolde hem forleten. *and* beten. þo com tiðinge *þat* ure helende was cumen to symones huse. þa þohte hie *þat* hie hine

More people show penitence than practise virginity.

[1] *MS.* navim.

The world is called the sea because it is full of vicissitudes.

Of the name Magdalene.

It signifies tower, that is, 1. pride, 2. heavenly thoughts.

[2] *So in MS.*

* p. 103.

[Luc. x. 43.]

[3] *So in MS. Read* er dede.

Mary Magdalene was converted by Christ's preaching.

She was fully convicted of sin,

and determined to come to Jesus and pray for mercy.

[a] Evidently an error for *clensunge*.

pray for mercy. And she took a box made of marblestone and filled it with precious ointment and came where he was, and sought his holy feet and sorely bewept her sins, so that she laved his feet with her hot tears and wiped them thereafter with her fair hair, and kissed them with her mouth and thereafter anointed them. Then the house became filled full with the sweet scent. With such deeds she cleansed herself of every sin. *Et respiciens dominus ejecit septem dæmonia' et dixit ei: Mulier dimittuntur tibi peccata tua.* When our Lord meekly beheld her penitence, and saw that she was bitterly tormented in each of the limbs with which she had formerly sinned, he had pity on her and drove out of her seven devils who were dwelling in her, and thus spake, 'Woman, thy sins are forgiven thee.' So be [forgiven us] all ours. *Eo dimittente. Qui vivit et regnat per omnia sæcula sæculorum.* AMEN.

XXV.

ST. JAMES.

Euntes ibant et flebant mittentes semina sua, venientes autem venient cum exultatione, portantes manipulos suos. The holy prophet David (was king of Jerusalem many hundred winters before our Lord became man and was there born of the holy virgin our lady St. Mary) had abiding in him the Holy Ghost, who made him clearly to understand that our Lord would become man, and where, when, and of whom be born, and where he should suffer death, and within what time thereafter he should arise from the dead, and in what way he should ascend to heaven and again come to the doom (or judgment); and how men should live to him in this world, and what life they should lead, and how they should be obedient to him, and what reward they should, in return, receive in heaven's kingdom. And he speaketh of each thing separately, at various times in the psalter. And in the few words that I now bring forth he speaketh of the holy men who followed our Saviour bodily on earth, as the

ȝeseche wolde *and* him lac bringe. *and* milce bidden. *and* nam ane box ȝemaked of marbelstone *and* hine fulde mid derewurðe smerieles. *and* cam þar he was and his holi fet ȝesohte. *and* sore hire sinne biwiep þat hie his fet lauede mid hire hote teres. *and* wipede his þer after mid hire faire here *and* mid hire muðe custe. *and* þarafter smerede. þe warð þat hus * al ful of þe swote swote breðe. Mid swiche dede hie clensede heo seluen of ache synne. *Et respiciens dominus eiecit vii demonia.* et *dixit ei. Mulier dimittuntur tibi peccata tua.* Ða biseh ure drihte mildeliche to hire penitence. *and* ȝeseh *þat* hie bi*t*erliche elche þare limene on hire seluen þe hie hadde erur mide iseneged. *and* hadde reuðe of hire. *and* droff ut of hire. vij. deoflen þe ware on hire ȝeherbered. *and* þus quað. Wimman þine sunnen þe beð forgiuene. Swo beo us alle ure. *Eo dimittente. Qui viuit et Regnat per omnia secula seculorum. Amen.*

She washed the Saviour's feet with her tears, and wiped them with her hair.

* p. 104.

For her penitence her sins were forgiven her.

XXV.

DE SANCTO IACOBO.

Euntes ibant et *flebant mittentes semina sua. Venientes autem uenient cum exultatione portantes manipulos suos.* Ðe holi prophete dauid þe was king of ierusalem fele hundred wintre er ure drihten man bicome *and* were boren of þe holi maiden ure lafdi *seinte Marie.* he hadde wuniende on him þe holi gost þe him dide suterliche[1] to understonden *þat* ure drihten wolde man bicumen. *and* ware. *and* wanne *and* of wam ben boren. *and* hware deð þolien. *and* wiðinne wiche firste þar-after arisen of deaðe. *and* hwiche wise to heuene stie. *and* eft to þe dome cumen. *and* wet[2] man him sholden on þis woreld abuten wunien. *and* wich lif leden. *and* wiche him hersumien. *and* wich mede þerto-genes understonden in heuenriche. *and* speketh of ech þinge sunderlepes *and* in þe salmboc stundmele. *and* þe fewe word þe ich nu forð-tegh he specð of þe holie mannen þe folgeden ure helende lichamlich[e] on eorðe: alse þe louerd Seint iame was [Ps. cxxvi. 6.]

[1] *So in MS.* David's prophecy of Christ.

[2] ? þet.

He spake of the holy men that followed our Lord;

lord St. James whose day it is to-day, and other holy apostles, thus saying, *Euntes ibant*, &c. They went weeping and sowing, and shall come with bliss and mow. He spake of what should happen as though it had come to pass, for he knew surely that it would come, *Sed quo euntes, in mortem.* But whither were they going? from world's weal unto bodily woe, from rest into toil, from health to unhealth (sickness), from youth to old age; and in this rueful way they were walking until they came unto bodily death. *Quas lacrimas fundentes, tum compunctionis, tum passionis, tum peregrinationis, tum contemplationis.* Such tears shed they in this rueful way, first for sorrow for their own sin when they first learnt that they had sinned. And sore they bewept their sin, and forsook the world and earthly weal, and turned withal to our Saviour, and in tribulation they repented of their sins and prayed for mercy thereof. *Talibus lacrimis lavit Maria Magdalena pedes Domini.* With such tears laved (washed) our lady St. Mary Magdalene our Saviour's feet, and she herself was thereby washed and was clean from her foul sins. *His etiam lacrimis lavit Petrus maculam trinæ negationis.* With such tears laved St. Peter the filth of the foul sin of the denial of our Saviour, *Quando exivit et flevit amare*, when he bethought him how he had sinned, and it sorely repented him, and he bewept it with bitter tears, and with that weeping became cleansed from the sin. *Interdum autem videntes aliquos affligi fuderunt lacrimas compassionis.* Sometimes when they saw men suffer affliction, or fall into sin, or afflicted with sorrow, thereof they had compassion and sorely bewept it. *Has lacrimas Dominus fudit quando Lazarum suscitavit.* Such tears wept our Lord himself when he saw the two sisters Martha and Mary Magdalene weep for their brother's death, and he commanded him to rise from his tomb, and he did so, and their weeping was stopped, and they turned their weeping into bliss. *Item Dominus videns civitatem flevit super illam.* At another time our Saviour beheld the city of Jerusalem, and knew, as he knoweth all things, that it should soon thereafter be destroyed. And so it was; and therefore from his holy eyes [he shed] hot tears, and so admonished us all and gave

dai hit is to dai. *and* oðre *holie apostles. *and* þus queð. *Euntes* *ibant* et cetera. Hie hiden wepende *and* sewende. *and* shule cumen mid blisse *and* mowen. he spec of *þat* þe sholde wurðe alse þehg hit wurðen were. For *þat* he wiste siker *þat* hit wurðen solde. *Set quo euntes? in mortem.* Ac wider ȝeden hie? fro wureld wele to lichamliche wowe. fro reste to swinche. fro hele? to unhele. fro guweðe to helde. *and* on þis reuliche wei hie weren walkinde forte *þat* hie comen to þe lichamliche deaðe. *Quas lacrimas fundentes? tum compunctionis. tum passionis? tum peregrinacionis. tum contemplacionis.* Swiche teares shedden[1] hie on þis reuliche wei? erest of reuðe of here agene sinnes. þo þe hie erest understoden *þat* hie sineged hadden *and* *þat* sore bi-wiepen. *and* forsoken þe wereld. *and* eorðliche wele. *and* turnden mid alle to ure helende. *and* mid wosiðes betten here sinnes. *and* þerof milce beden. *Talibus lacrimis lauit Maria Magdalena pedes domini.* Mid swiche teres lauede ure lafdi *Seinte Marie* mag*dalene* ure helendes fet. *and* werð hire seluen laued. *and* was clene. of hire fule synnes. *His etiam lacrimis lauit petrus maculam trine negacionis.* Mid swiche teares lauede *Seint* peter þe hore of þe fule sinne. of ure helendes andsechе *Qvando exiuit* et *fleuit amare* Ðo he him understod hwu he syneged hedde[2]. *and* hit him sore reu. *and* he hit mid bitere teares biwiep. *and* mid *þat* wope werð clensed of þe synne. *INterdum autem uidentes aliquos affligi fuderunt lacrimas compassionis.* Oðerwile wanne hie segen men wanred þolien. oðer on sinne *bifallen. oðer mid sorinesse bistonden. þer-of hie hadden reuðe? *and* sore hit bi-wipen. *Has lacrimas dominus fudit quando lazarum suscitauit.* Swiche teares wep ure drihten seluen. þo þe he sah martha *and* marie Magd*alene* þo two sustres wepen for here broðres deaðe. *and* he him bed risen of his birieles. and he swo dide. *and* hem was staðed wop. *and* turnden here wop to blisse. *Item dominus uidens ciuitatem fleuit super illam.* At oðer time ure helende biheold ier*usalemes* bureh. *and* wiste alse he alle þing wot. *þat* it sholde sone þar after ben astruid. *and* swo was. *and* þerfore of his holie egen? hote teares. *and* minede swo us alle. *and* gaf

* p. 105.

who sowed weeping.

They went from joy into bliss.

They shed hot tears for their sins,

[1] *MS.* shenden.

as did Mary Magdalene.

[2] *Or* hadde.

They shed tears for others' woes,

* p. 106.

as did our Lord for Martha and Mary's grief

example of himself that we should beweep the sins and woes of each other, and forsake laughter and idle songs. Such weeping is advantageous to wash sins with. *Plerumque etiam tedio vitæ præsentis affecti, fudere lacrimas peregrinationis.* And sometimes holy men shed their tears because of this world's life; for this poor life seemed to last too long for them. *Tales lacrimas fudit Job quando dicebat. Tædet anima mea vitæ meæ*—Woe is my soul that I abide here so long. Such tears shed the holy prophet when he said these words, *Heu mihi! quia incolatus meus prolongatus est*—Woe is me that I must dwell in a strange land, and that my life here is so prolonged. *Hoc autem dixit quia non habemus hic manentem civitatem, sed in cœlis debet esse conversatio nostra.* The holy man said that, because we are all here as exiles. But our abode is in heaven if we strive thereafter—*Justus autem cum languet desiderio patriæ cœlestis quando fudit lacrimas contemplationis.* The righteous man, who with his heart and with his eyes looketh into heaven and seeth the endless bliss to which all God-fearing men are invited, and turneth then his love thereto, will soon long after it. And when he greatly longeth thither and cannot appease himself, he sendeth [thither] his thoughts and his hope with his hot tears. *Has lacrimas fudit sponsa sponso quando dicebat, Trahe me post te.* Such tears wept the holy wife for her husband, when she said, 'Lord, draw me after thee, for I may not come to thee except thou help me.' *Utrasque lacrimas, scilicet peregrinationis et contemplationis, fudit apostolus fortassem cum dicebat. Cupio dissolvi et esse cum Christo.* Loathsome is this to me! Each of these tears shed, I think, the holy apostle, when he said, *Cupio dissolvi, &c.*—Hateful to me is this earthly life, and I long for Christ. *Hæ quatuor lacrimæ sunt quatuor aquæ, de quibus lavari jubemur, per Isaiam dicentem, Lavamini, mundi estote.* These four

forbisne of him seluen. þat we sholden biwepen ure elch oðres sinne. *and* wosiðes. *and* forlete lahtres. *and* idele songes. Swich wop is fremful to wassende mide sinnes. *Plerumque etiam tetido*[1] *uite presentis affecti. fudere lacrimas peregrinationis. and* oðer hwile þe holie men shedden here teares for lif of þis worelde for þat hem þuhte þat tis arme lif hem[2] lastede. *Tales lacrimas fudit iob quando dicebat. Tedet anima mea uite mee.* wuo is mi soule þat ich bide here swo longe. Swiche teares shedde þe holie prophete. þo þe he þese word sede. *Heu michi quia incolatus meus prolongatus est* wumme þat ich shal wunien on uncuðe erde. *and* þat min biwist is teged here swo longe. *Hoc autem dixit quia non habemus hic manentem ciuitatem.* sed *in celis debet esse conuersacio nostra.* Ðet seide þe holi man for þat we ben here alle on fleme. Ac ure erd is on heuene*; gif we þar-after aueleð. *Iustus autem cum languet desiderio patrie celestis quando fudit lacrimas contemplacionis.* Ðe riht-wise man þe mid his heorte *and* mid his egen bihalt into heuene. *and* seoð þe endelese blisse. þe alle godfruhte men ben to clepede. *and*[a] *turneð* þenne his luue þerto. him wile sone longe þar after. *and* þenne him swiðe longeð þider. him seluen leðien ne mai. he sent his þoht; *and* his to-hope mid his hote teares. *Has lacrimas fudit sponsa sponso. quando dicebat. Tra*[h]*e me post te.* Swiche teares wiep þe holie spuse uppen hire spus. þo þe hie seide lauerd drah me after þe. for ich ne mai cumen to þe bute þu me helpe. *Vtrasque lacrimas.* scilicet *peregrinacionis.* et *contemplacionis. fudit apostolus fortassem cum dicebat. Cupio dissolui* et *esse cum christo.* loð is me þis. Eiðer þese teares shedde ich wene þe holie apostel þo þe he seide. *Cupio dissolui.* et cetera. Loð is me þis eorðliche lif. *and* me longeð to criste. *He. iiij.*or *lacrime. sunt. iiij.*or *aque. de quibus lauari iubemur. per ysayam dicentem. Lauamini mundi estote.* Ðes fower

1 ? tedio.

They shed tears because weary of the world.

2 *After* hem *read* to longe.

[Ps. cxix. 5.]

Our abode is in heaven.

* p. 107.

The good man sends his tears there.

Four kinds of tears.

[a] Instead of 'and turneð þenne .... teres' the Lambeth MS. reads 'him wile sone longe þiderward and hwenne he ne mei þider cume alse raðe se he walde; he send þider his hate teres.' For *leðien* we ought, I think, to read *leðen* (=*leððan, liðan*), to travel, go. The translation then would run thus:—And when he greatly longeth, and he himself is unable to go [there], &c. See Old English Homilies, First Series, p. 157.

kinds of tears that I have here mentioned, are the four waters in which we should wash ourselves, as our Lord bade us by Isaiah the prophet, thus saying, Wash you and continue clean. *Lacrima autem compunctionis, amara ut aqua maris.* The weeping that man weepeth for his own sins is very bitter, like salt water, and is therefore called sea-water. *Lacrima compassionis est tepida sicut aqua nivis, quæ defluit ad calorem solis.* The weeping that a man weepeth for his fellow christians' woe cometh from the warm heart as the sun heateth the snow and melteth it to water. *Lacrima quidem peregrinationis comparatur aquæ fontis, quia sicut hæc ebullit de terra, sic illa de cordis angustia.* The tears that a man weepeth because he is sorry that he must dwell in hateful abode, are named well-water, for they well (flow) from the heart's roots as water doth from the well. *Lacrimæ vero contemplationis comparantur aquæ roris, quia sicut illa nutu Dei curritur ab imo in altum, ita ille emanant propter alti desiderium.* The tears that a man weepeth for longing to heaven are called rain-water or dew-water; for as the sun draweth water from the earth up to the clouds and thereof cometh rain, so the Holy Ghost draweth man's love to heaven, and causeth him to long greatly to go thither, and for that longing he washeth his face with his tears. These four kinds of tears wept our lord St. James, and in these four waters he washed himself from sins, and then sowed in woe that which he shall again hereafter mow in bliss. *Quæ sunt semina? qui manipuli? Verba veritatis, opera caritatis.* The seed that he sowed was true words and deeds of mercy; the blossoms (or fruit) that he shall hereafter mow are *Lux perpetua, salus æterna, lætitia sempiterna*, that is, lasting light and endless salvation, and eternal bliss with angels in heaven's kingdom. Let us now follow the lord St. James's fair example, and go with our heart and with our feet out of unbelief into right belief, and from good unto better, and sow noble words and good deeds; and weep the four kinds of tears, and with the waters that I before spake of wash ourselves clean from our sins, and have in us what his name denoteth. *Jacobus interpretatur supplantator viciorum.* Jacob in book-language

kinnes teares. þe ich haue here seid. ben þe fower wateres þe we shulen us one wasshen. alse ure drihten us bad. bi ysayas þe prophete þus queðinde. wasshe8 giu: *and* wunie8 clene. *Lacrima autem compunc[t]ionis: amara ut aqua maris* Ðe wop þe man wepe8 for his agene sinne is swiðe biter alse saltwater. *and* þere-fore is nemmed se water. *Lacrima compassionis est tepida sicut aqua niuis. que defluit ad calorem* **solis.* Ðe wop þe man wepe8 for his emcristenes wowe. cume8 of þe wlache heorte. alse þe sunne hete þe snow. *þat* he hit for-melte8 to water. *Lacrima quidem peregrinacionis comparatur aqua fontis. quia sicut hec ebullit de terra sic illa de cordis angustia.* Þe teares þe man wepe8. for *þat* him wo be8. *þat* he wunie shal on lo8e erde: ben nemmed welle water. for *þat* hie walle8 of þe heorte rotes: swo water do8 of welle. *Lacrime uero contemplacionis comparantur aqua roris. quia sicut illa nutu dei currit*ur *ab imo in altum: ita ille emanant propter alti desiderium.* Þe teares þe man wepe8 for longenge to heuene ben cleped rein water. o8er deu water. for *þat* alse þe sunne te8 water fram eor8e up to þe wolcne: *and* þer-offe cume8 reines. swo þe holi gost te8 þe mannes luue to heuene. *and* make8 *þat* him longed swiðe þider. *and* for *þat* longenge wasse8 his neb mid teares. Ðese fower kinne teares wiep ure louerd Seint Iame. *and* on þese fower wateres wuesh him seluen of sinnes. *and* siew þo on wowe: *þat* he shal eft on blisse mowen. *Que sunt semina: Qui manipuli: Uerba ueritatis. Opera caritatis.* þe sed *þat* he sew were so8e wordes. *and* mild heorte dedes. þe blostmes þe shal eft mowen: ben. *Lux perpetua. Salus eterna. Letitia sempiterna. þat* is ilestende liht. *and* endelese hele. *and* eche blisse mid angles in heueneriche. folge we nuþe þe louerd Seint iames faire forbisne. *and* gon mid ure heorte. *and* mid ure fote ut of unbileue. in to rihte bileue. *and* of gode in to betere. *and* swo[1] *e8ele word. *and* edie deden. *and* wepen þo fuwer kinne teares. *and* of þe fower wateres þe ich er embe spec: wassen us clene of ure sinnes. *and* hauen on us *þat* his name bitocne8. *Iacobus interpretatur supplantator uiciorum.* Iacob on boc leden is icleped on englisse under-plantere of fule

These tears are four kinds of waters:

(1) sea water;

* p. 108.

(2) snow water;

(3) well water;

(4) dew or rain water.

St. James wept these four kind of tears.

[1] *So in MS.: ? read* sowen.

* p. 109.

The meaning of the name James.

is called in English 'supplanter of foul customs.' *Et merito, supplantavit enim vicia, bene vivendo, in se docendo bene vivere, in aliis.* And rightly he was called Jacob, for he supplanted foul customs by himself with his pure manner of life. So ought we all to do, both clergy and laity, and with fair lore receive God's word. *Quod nobis præstet, qui sæcula per omnia regnat.* AMEN.

XXVI.

ST. LAURENCE.

Qui parce seminat parce et metet, et qui seminat in benedictionibus de benedictionibus et metet. Our lord St. Paul, the greatest of all teachers next to our Saviour himself, speaketh in the holy book and exhorts both clergy and laity to God's words and to good deeds. *Specialiter quidem monens nos, ut ait Gregorius, ad sanctæ prædicationis officium, generaliter vero hos, et illos ad salutarem obedientiam mandatorum.* The clergy he admonishes to instruct well [the laity], and both clergy and laity he exhorts to lead a good and pure life, and saith that each man shall receive recompense for his former deeds, and according as he ordereth now his deeds so shall his reward hereafter be estimated, and thus said, *Qui parce seminat, parce.* The man that soweth little shall mow (reap) little, and he that soweth in blessings shall reap in blessings; that is to say, the man who doeth well shall be well recompensed. *Sacra scriptura nomine seminis appellat tria, scilicet, hominis progenituram, Dei verbum, opus bonum.* Holy book commonly nameth three things as seed; one is man's progeny, the second is God's word, the third is good deeds. Our Saviour called man's progeny seed when he spake with the holy man Abraham of his offspring, and said that so great a people should spring from him that no man should be able to number them any more than one may number the stars in heaven, and thus said, *Suspice cœlum, et numera stellas, si potes, sic erit semen tuum.* Look up to heaven, said he, and number the stars if thou canst, for so great shall be thy offspring. *Sed advertendum est, quod prudens sator observat et glebæ aptitudinem et temporis opportunitatem.* But as the wise husbandman taketh note

custumes. et *merito. supplantauit* enim *uicia*: *bene uiuendo. in se docendo bene uiuere*: *in aliis. and* rithliche[1] he was cleped iacob: for he under-plantede fule custumes. of him selfen: mid his clenliche liflode. Swo we agen alle to don. boȝe lerede. *and* lewede. *and* mid faire lore understonden godes word. Quod *nobis prestet. qui secula per omnia Regnat. amen.*

[1] *So in MS. Read* rihtlice. St. James supplanted foul customs by himself.

XXVI.

DE SANCTO LAURENTIO.

Qui parce seminat parce et *metet.* et *quia seminat in benedictionibus d.* [*b.*] et *Metet.* Ure louerd seinte poul hegest alre lorþew after ure helende seluen specȝ on þe holi boc. *and* minezeȝ eiȝer hodede. *and* lewede to godes wordes *and* to weldede. *Specialiter quidem monens nos. ut ait gregorius ad sancte predicationis officium. Generaliter uero hos*[2]. et *illos ad salutarem obedienciam mandatorum.* Hodede he minezeȝ wel to lerende [lewede] hodede. *and* lewede feir *and* clene lif to leden *and* seiȝ þat ech man shal understonden mede of his er dede. *and* efter þat þe he meȝegeȝ nu his dede. shal eft ben meȝeged his mede. *and* þus queȝ. *Qui parce seminat. parce.* þe man þe litel soweȝ: he shal litel mowen. *and* he þe soweȝ on blescinge he shal eft mowen on blescinge. *þat* is to seien þe man þe wel doȝ: he wel underfoȝ. *Sacra scriptura nomine semen is*[3] *appellat. tria* scilicet *hominis progenituram dei uerbum. opus bonum.* holi boc nemneȝ iwunelich þre þing to sed. on is mannes stren. *þat* oȝer is *godes word. þe þridde is wel dede Ure helende clepede mannes streon sed. þo he spac wiȝ þe holi man abraham: of his strene. *and* seide *þat* swo michel mankin sholde springen of him. *þat* no man hit ne mihte tellen. nan more þene men mugen tellen þe sterres[4] on heuene. *and* þus seide. *Suspice celum* et *numera stellas si potes. sic erit semen tuum.* Bi-hold up to heuene quaȝ he *and* tel þe sterres[4] ȝif þu miht: for swich shal ben þin of spri[n]g *Set aduertendum est* quod *prudens sator obseruat.* et *glebe aptitudinem.* et *temporis oportunitatem.* Ac alse þe wise

[2 Cor. ix. 6.]

[2] *Originally* hos, *but the top of the* h *has been erased and it looks like* n.

The clergy are admonished to lead a pure life.

[3] *Read* seminis.

Three things spoken of as seed in *Holy Writ*: (1) man's progeny; (2) God's word; (3) good deeds.

[4] *MS.* strerres.

of two things when he soweth seed (the first is whether the earth be fit for the seed, the second is whether it be right time thereto), so also ought each Christian person, man and woman, to do when they will labour for issue. They ought to take great care that they do it in a proper place and at the right time. There is never any place fit for procreation unless those that procreate are lawfully married, nor indeed is it right time when they should fast or keep holy day. God's word is also called seed in the beautiful parable that our Saviour said to his apostles, thus saying, *Exiit qui seminat*, &c. A husbandman went out and sowed, and some of the seed fell upon the stones and there dried up, and some fell among thorns and perished, and some fell by the way and became trodden under, and fowls devoured it, and some fell upon the good earth, and that throve well. Then the holy apostles begged him to tell them what the sower denoted, and he said as follows—*Semen est verbum Dei, sator autem Christus; omnis autem qui audit eum manebit in æternum.* God's word is the seed, and Christ himself is the sower, and he who joyfully listens to God's lore shall have everlasting life in bliss. *Sed est advertendum est quod hoc semen aliquando spargitur tum ore proprio tum ore ministrorum.* But our Saviour soweth his holy word, sometimes by his own mouth and sometimes by the mouth of his apostles and other teachers, who know holy book-lore, and therewith teach God's people. In such wise speaketh the heavenly king with each man to whom he sendeth his holy writ. *In hac etiam satione observa agri competentiam et congruentiam.* And when the instructor of the people soweth his seed he ought to take great care to sow it in proper soil and at the right time, where the hearts of men listen joyfully to God's lore, where God is spoken of, and where God is honoured. Those are fitting earth in which to sow God's word. But those who love their sins and will not forsake them, or have not believed or received God's word, are not fitting earth for the seed of God's word. Every Sunday and other high day is the right time to sow the holy seed, that is God's word, and in church where all church-folks ought to be assembled. *Bonum opus etiam nomine seminis appellatur, tum quia seritur in futuro metetur, tum quia more frugum multiplicabitur.* Good works are called seed for two reasons—one, that as seed is sown at one time, and afterwards the

tilie nimeð ȝeme of two þing þanne he sed soweð. On is weðer þe eorðe beo bicumeliche to þe sede. *þat* oðer weðer hit beo riht time þer to. Alse [ahte] ech criste man to don wapman. *and* wimman þanne hie wilen tulien after strene. hie oȝen to nime michel geme. *þat* hie it on[1] stede *and* on rihte time Nis nefre no stede to strene bicumeliche bute hie ben bispused rihtliche to-gedere. ne hure riht time þenne men fasten shal: oðer halgen. Godes[2] word is ec sed cleped on þe faire forbisne þe ure helende seide to his apostles. þus queðinde *Exiit qui seminat.* et cetera. on tilie ferde ut *and* sew. *and* sum of þe sed ful uppe þe ston. *and* dride þere. *and* sum ful among þornes. *and* forwarð, *and* sum fel bi þe wei: *and* was fortreden. *and* fugeles it freten. *and* sum ful on þe gode eorðe. *and þat* com wel forð. Ðo beden þe holi apostles seien hem wat þe sowere bitocneð. *and* he seide þus. *Semen est uerbum dei. Sator autem* Christuc. *omnis* autem *qui audit eum manebit in eternum.* Godes word * is *þat* sed. *and* crist seluen þe sowere. *and* he þe luueliche hlisteð godes lore he shal hauen eche lif on blisse. *Set hoc semen aliquando spargit*[ur] *tum ore proprio. tum ore ministrorum.* Ac ure helend saweð his holie word hwile þurh his hagen muð hwile þurh his apostles. *and* oðre lorðeawes þe cunnen holie boc-lore. *and* þermide godes folc lereð. A swiche wise specð þe heuenliche king wið ech man þe he to sendeð his writ. *In hac etiam sacione obserua agri competenciam* et *congruenciam.* *and* þanne folkes lorþeawes his sed soweð he oh to nime michel ȝeme *þat* he hit sowe on bicumeliche eorðe. *and* on rihte time. þere mennes heortes hlisteð luueliche godes lore þere me of gode specð. *and* þere me god wurðeð. þo ben bicumeliche eorðe godes word on to sowende ac þo þe luueð sinne *and* forleten nelleð. oðer bileued ne haueð. ne understonden godes word noht ben unbicumeliche eorðe to þe sede of godes wordes. Ech sunedai. *and* oðer hegh dai is riht time to sowen þe holie sed: *þat* is godes word. *and* in chirche þer al chirche folc ohg to ben gadered. *Bonum opus etiam nomine semen is appelatur. tum quia seritur in futuro metetur. tum quia more frugum multiplicabitur.* Wel dede is cleped ec sed. for two þing. on is. *þat* alse me soweð on an time.

Two things to be taken heed of in sowing seed.

[1] *Read* don on bicumeliche stede.

[2] *MS.* Goges.

The parable of the Sower.

God's word is seed.

* p. 111.

Things to be regarded by the spiritual sower.

Holy seed to be sown on Sunday and high days.

Why good deeds are called seed.

fruit is gathered at another time, so also doth man his good deeds now, and in the other world he shall receive everlasting life and bliss. The second reason is that [as of one seed come manifold fruits] so also of one little (but good) deed a man shall receive manifold and great rewards. *Multa quidem sunt genera bonorum operum, sed hic agitur de uno eorum, scilicet de largitione eleemosynarum, unde prophetam inducit dicentem, dispersit, dedit pauperibus,* &c. There are many kinds of good deeds; but the holy apostle exhorts us here to one of them, that is to distribute alms, and saith that it shall be given to destitute men, and not all to one, but as the holy psalmist David saith, Distribute it so that every needy man that asks it may have something thereof. And so he will do if he (who distributeth it) be wise. All good works are profitable for amendment, but none more advantageous than almsdeeds. *Quia sicut aqua extinguit ignem, ita eleemosyna extinguit peccatum.* For as water quencheth fire, so almsdeed quencheth sin; and if the alms be sold, then it loseth its name and its power. *Quatuor modis venditur eleemosyna, et tunc inde aut populi favor emitur, aut pudoris molestia redimitur, aut recompensatio rei temporalis adquiritur, aut debiti beneficii solutio impenditur.* In four ways a man selleth his alms: one is when he buyeth praise therewith. *Et hoc animi morbo laborat fere omnis homo* — And this custom hath almost all men, for nearly every man giveth his alms both for the sake of God and for to have praise, and to be honoured far and near where that he is known. In the second mode a man selleth his alms when he giveth it to such men as he may not refuse, because they are his neighbours or else friends, and thereby frees himself from shame, which he should have if he gave not to them. In the third mode a man selleth his alms when he giveth it to such men as do for him, or have done, or shall do, services and good turns (chares), and thinketh with his alms to requite this man's time (or services). In the fourth mode a man selleth his alms when he giveth them to such men as he ought rightly to help, to feed and to clothe, as the man doth who giveth his alms to father or mother, sister or brother, or others so akin whom he ought rightly to help, to feed and

and gaderes̄ þe blostmes eft on oðer. Alse man doð nu his wel dede. *and* on þat oðer woreld shal understonden eche lif: *and* blisse. Oðer is *þat* [alse of on sede cumeð fele-felde westme] alse of on eċeliche dede man shal understonden fele-felde. *and* michele mede *Multa quidem sunt genera bonorum operum* *Set hic agitur *de uno eorum*. scilicet *de largicione elemosinarum*. *unde p*[ro]*phetam inducit dicentem*. *Dispersit dedit pauperibus* et cetera. Fele kinne weldede ben. ac þe holie ap*ostel* munezeð here to on of hem. *þat* is almes-delen. *and* seiȝ *þat* me hit shal giuen hauenlese men. *and* noht al on. Ac alse þe holie salmwrihte *dauid* seiȝ. dele hit swo *þat* ech nedi þe hit biseke ð haue sum þing þer-of [swo he doð[a]] ȝif he wis beoð þe hit deleð. alle wel dede beð fremfulle to sinbote. ac non fremefuler þanne almes-deled[1]. *Quia sicut aqua extinguit ignem*: *ita elemosina extinguit peccatum*. for alse water quencheð fur: alse almes quencheð sinne. *and* ȝif man selleð þe almes: þenne for-lest heo hire name. *and* hire mihte. *Quatuor modis uenditur elemosina* et *tunc inde*. *aut populi fauor emitur*. *aut pudoris molestia redimitur*. *aut recompensacio rei temporalis adquiritur*. *aut debitum*[2] *beneficii seculo*[3] *inpenditur*. On fuwer wise man sulleð his almes. on. is. þenne he bihȝ þer mide here word. *Et hoc animi morbo laborat fere omnis homo*. *and* þis custume haueð mestwat alle men. For *þat* welnehȝ ech man ȝifeð his almesse eiðer for godes luue. *and* for hauende hereword. *and* for to ben wurðed fer *and* ner: þe þe he cnowen is. On oðer wise man silleð his almes þanne he it ȝifeð swiche men þe he wernen ne mai for he his neghebore beoð. oðer elles frend. *and* þermide leseð him ut of shame þe he hauen sholde ȝif he him ne ȝeue. On þe þridde wise man selleð his almesse. þenne he ȝifeð swiche men. þe him doð. oðer don haueð. wike *and* cher. oðer don shal. *and* þencheð þis mannes wile boht mid *þe almesse. On þe feorðe wise man silleð his almes þenne he ȝifeð swiche men þe he aȝhte mid rihte to helpe: to feden. *and* to shruden. Alse þe man doð. þe ȝifeð his almes fader. oðer moder. suster. oðer broðer. oðer oðre swo sibbe: *þat* he aghte mid rihte to helpen to feden.

[a] In fainter ink above the line.

[1] *Read* delen.

Do not sell thy alms.

Alms may be sold in four ways:

[2] *Originally* debiti.

[3] *Read* solucio.

(1) When given for the sake of getting praise;

(2) To avoid the reproach of his neighbours;

*p. 113.

(3) For good services;

(4) When a man gives alms to those whom he is bound to support.

Alms-deed the best of good deeds.

*p. 112.

clothe. And all the alms that a man doth specially to please God, they all quench sin and intercede for the penitent to our Lord; and all that a man doth in any other wise and for other causes, though it be done for God's sake also, nevertheless he selleth it (alms) and receiveth here the reward thereof, and never again shall he receive any, as our Saviour saith in the gospel, *Amen dico vobis, receperunt mercedem suam*—Of a truth I say unto you that those who do their good works for to have reward in this life, shall not have any reward in the other world. But for all that a man doth specially for God's love, he shall have eternal life in bliss, and his reward shall be then determined according as it is merited here, as our Lord saith in the gospel, *Eadem mensura qua mensi fueritis, remetietur vobis;* with the same measure that ye mete now your good works, your reward shall be meted out. This the holy apostle said as I previously mentioned. *Quia parce seminat, parce et metet.* Each man shall hereafter reap according as he now soweth, and he that soweth in blessings shall afterwards reap in blessings; and that is every man that joyfully listeneth to God's lore, and according to his ability distributes alms, and deserves that men should bless him and pray for him; and may our Lord Jesus Christ for their prayers give him his blessing, that is the everlasting habitation and bliss in heaven. *Quod nobis præstet qui secula per omnia regnat.* AMEN.

XXVII.

ASSUMPTION OF ST. MARY.

Maria virgo assumpta est ad æthereum thalamum, &c. One of the holy epistles that is read herein to-day brings us blissful tidings of a blessed maiden who was bespoused to the heavenly king as his wife, and saith that he fetched her home. Listen now what maiden this is, and what she is called, and where she was fetched, and who led her, and how and whither; and learn, if we may, to follow her, for we are all invited thither. Of this maiden speaketh the holy book and saith, *Hæc est virgo virginum, regina cœlorum, domina angelorum, mater et filia regis regum omnium.* This maiden bore our Lord Jesus Christ, the father of us all, of her holy body, and her virginity nevertheless was

and to shruden. *and* al *þat* man doð for sunderlepes to quemen gode. alle hie quenchеð sinne. *and* þingeð þe sinbetinde to ure drihten. *and* al *þat* man doð on oðre wise *and* for oðre þinge þehg hie ben don ec for godes luue. naðeles hie hit sellen. *and* here understonden þer-of mede *and* nefre eft non. alse ure helende seið on þe godspelle. *Amen dico uobis receperunt mercedem suam.* To soðe ich giu seie *þat* þo þe don here weldede for to hauen mede on þis liue ne shulen hie hauen no mede on *þat* oðer woreld. Ac al *þat* man doð sunderlepes for godes luue. he shal hauen eche lif on blisse. *and* his mede shal ben þanne garked: alse hit beoð here aueled. alse ure drihten seið on þe godspelle. *Eadem mensura qua mensi fueritis remicietur uobis.* Bi *þat* ilke met þe ȝe meteð nu ȝiwer weldede: shal ben meten ȝiwer mede. þis seide þe holie apostel. alse ich er seide. *Qui parce seminat. parcet* et *metet.* Ech man sal eft mowen bi þan þe he nu soweð, and he þe soweð on blescinge. he shal eft mowen on blescinge. *and* þat is ech man þe luueliche lh[i]steð godes lore. *and* bi alle here mihte almes delen. *and* auelen þat men hem blescen. *and* for hem bidden *and* ure louerd iesu crist for here bene giue hem his blescinge. þat is echeliche erding. *and* blisse on heuene. Quod *nobis prestet qui secula per omnia Regnat. AMEN.*

Alms-deed quenches sin.

All those who do good deeds for God's sake shall be rewarded in heaven.

XXVII.

(ASSUMPTIO S. MARIE VIRGINIS.)

MARia uirgo assumpta est ad ethereum thalamum. et cetera. p. 114.

Of the Assumption of the Virgin Mary.

On of þe holie writes þe ben red herinne to dai bringen us blisfulle tiðinges. of an edie meiden. þe was iferen bispused þe heuenliche kinge. *and* seið *þat* he hes fette hom. Lusteð nu wich maiden *þat* is. *and* hwat he hatte. *and* hware he was fet. *and* hwo hire ledde. *and* wu. *and* hwider. *and* cunnen ȝif we muȝen cumen after. for þan þe we ben alle boden þider. Of þis maiden specð þe holie boc: *and* seið. *Hec est regina uirginum. Regina celorum. Domina engelorum. Mater* et *filia regis regum omnium.* Ðis maiden bar ure louerd ihesu crist ure alre fader: of hire holie lichame. *and* nis hire maiðhod þere fore noht a-

Mary is virgin of virgins, queen of heaven, and lady of angels.

not impaired. She is the daughter of the heavenly king and also his mother, and maiden of all maidens and queen of heaven, and lady of angels. Her name is Mary, *quod est interpretatum stella maris*, that is in English, 'sea-star.' When the seafaring men see the 'sea-star' they soon know whither they shall hold their course, for the star's light is a good leader for them. *Mundus mari comparabitur quia fluctus erigit naves obruit; ita mundus effluit, dum opes confert; refluit, dum aufert, turbine, id est, ultione divina vel fraude diabolica turbatur. Discordiarum motus concitat, ecclesiarum pacem perturbat.* This world is called sea, which floweth and ebbeth: and so doth also this world—it floweth when it gives world's weal, and it ebbeth when it taketh it away again. Storms fall upon the sea and disturb it, and God's vengeance cometh on this world to take vengeance on the sins of sinful men, and even on just men who dwell near them; and it [God's vengeance] depriveth them sometimes of their cattle, sometimes of other possessions, and sometimes of their health, and sometimes of their life; and sometimes the devil hinders them in many ways, and harmeth them and injureth them, and stirs up among them strife and war, and withdraws (*or* disturbs) true love, and destroyeth right belief. And as the 'sea-star' sheddeth light from herself that lighteth seafaring men, so this blessed maiden St. Mary, from her holy body, sheddeth the true light that lighteth all bright things upon earth and also in heaven, as St. John saith in his gospel, *Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum.* He is the true light that lighteth all men that cometh into this world, and are illumined. And on account of this light this holy maiden is called 'sea-star.' She was fetched from her desert habitation where she was found, *scilicet, in terra deserta in loco horroris et vastæ solitudinis*, that is to say, in a desert land and in a horrible place. That land is called desert; that is to say, it has without tillage long lain idle: and wilderness it is called, if many roots (or weeds) grow therein. This world's abode is compared to a desert, because that it has long lain idle without holy tillage, *hinc ex quo veteres emigravere coloni*, ever since the old tillers (husbandmen) went hence. The while that they were here they turned over the earth and cast good seed therein, and it waxed and throve well and brought forth various and many fruits. But after that they went

wemmed. hie is þe heuenliches kinges dohter *and* ec his moder. *and* alre maidene maide. *and* heuene quen. *and* englene lafdi[1]. hire is to name maria *quod est interpretatum stella maris* Ðat is on englis sæ sterre. Ðan þe safarinde men sceð þe sa sterre. hie wuten sone wuderward hie sullen weie holden. for þat þe *storres* liht is hem god latteæu. *Mundus mari comparabitur quia fluctus erigit. naues obruit. Ita mundus effluit: dum opes confert. refluit: dum aufert. turbine.* i[d est] *ultione diuina.* vel *fraude diabolica turbatur. Discordiarum motus concitat. ecclesiarum pacem perturbat.* Ðis woreld is cleped sæ. þe flowe8 *and* ebbe8. swo do8 ec þis woreld flowe8. þanne he woreld-wunne ȝieue8. *and* ebbe8: þanne hie hit eft binime8. Storemes falle8 in þe sæ. *and* to-worpe8 hit. *and* godes wrake cume8 o8 þis woreld to wrekende on sunfulle men here gultes. *and* forþæn *onrih[t]wise men þe hem neih wunien. *and* binime8 hem hwile oref. hwile o8er aihte. *and* hwile here hele. *and* hwile here ogen lif. *and* hwile lat te deuel hem on fele wise. *and* hareme8 hem. *and* shende8. *and* wecche8 among hem flite. *and* win. *and* fordraue8 so8 luue. *and* struie8 rihte bileue. And alse þe sa storre shat of hire þe liht. þe lihte8 sa farinde men. alse þis edie maiden scinte marie. of hire holie licame shede8 þat so8e liht. þe lihte8 alle brihte þinges on eor8e. *and* ec on heuene. alse Seint Iohannes sai8 on his godspel. *Erat lux uera que. illuminat omnem hominem uenientem in hunc mundum.* He is þat so8e liht. þe lihted alle men. þe on þis woreld cume8. *and* aleomed ben. And for þis leome is þat holie maiden cleped sa sterre. Hie was fet of weste wunienge þar he funden was. *scilicet in terra deserta in loco* [*h*]*orr*[*or*]*is* et *uaste solitudinis.* Ðat is to seien on weste londe. *and* on grisliche stede. Weste is cleped þat londe þat is longe til8e atleien. *and* wildernesse ges[2] þare manie rotes onne wacse8. Ðis woreldes biwest is efned to wastene: for þat þe hit is ferren atleien holie til8e. *Hinc ex quo ueteres emigrauere coloni.* Aure se88en þe ealde tilie henne wenden. Ðe hwile þe hie here waren. hie wenden þe eor8e: *and* wurpen god sad þaronne. *and* hit wacxs. *and* wel þeagh. *and* brahte for8 blostmes fele *and* manie. Ac se8en hie henen wenden: atlai þat lond

Mary is the queen of heaven.

[1] *MS.* lasdi.

Her name signifies 'sea-star.'

This world is like the sea.

God's vengeance and wrath are the storms that trouble the world.

* p 115.

On account of this light the Virgin Mary is called 'sea-star.'

Wilderness means uncultivated land.

[2] *Read* gef.

This world is like a wilderness.

The holy husbandmen who sowed good seed have long since departed.

hence the land lay idle and unturned, and became a desert covered all over with roots, and so became a wilderness. Now birds and wild animals and reptiles dwell therein. This land that I now speak of is the people that now live. The old husbandmen were the holy teachers, prophets, apostles, popes, archbishops, bishops, priests, who led a holy life. The husbandmen turned up this land that was previously down, when they by their wise words turned man's heart from earthly to heavenly thoughts, from unright to right, from whoredom to purity, from evil vices to love God and to obey Him; and afterwards they sowed on this land God's word for seed, and it took root in their hearts and waxed and throve well, when the people listened diligently to God's word and firmly observed it, and led their lives according to it.[1] But now has this land lain idle and for a long while has been so, for those that should till it, the teachers of holy church, sowed more diligently the devil's seed than our Lord Jesus Christ's, and by example of their foul manner of life invited men to hell and not to heaven. God's seed is God's word, which men sow in church in psalms and in songs, and in lessons and sermons, and in faithful prayers which the clergy sow seldom and carelessly. The devil's seed is idle, unprofitable, and evil words, opprobrium, scorn, stories, songs, jangling, double speech, cursing, leasings, swearing, and all deceitful speeches, &c. Many clergy speak as the laity, as our Lord said through the mouth of a prophet, *Erit sicut populus sacerdos*—the priest shall lead his life as the lay man: and so they do now, and somewhat worse; for the lay man honoureth his spouse with clothes more than himself, and the priest not so his church, which is his spouse, but adorns his servant, who is his whore, with clothes more than himself. The church cloths are utterly rent and old, and his woman's must be whole and new. His altar cloth large (coarse) and soiled, and her chemise small (fine) and white. And the aube soiled and her smock white, the head-linen black and her wimple white, or made yellow with saffron. The mass-cloth of common fustian, and her mantle green or burnet (*or* brown). The corporas soiled and mis-shapen, her hand-cloths and her table-cloths made white and pleasant to look on. The chalice of tin, and her cup of mazer, and her ring of gold; and the priest is so much the worse than

unwend. *and* bicam waste. *and* was roted oueral. *and* swo bicam wildernesse. Nu wunieð þar inne fueles. *and* wilde deor. *and* wurmes. Dis lond þe ich nu of speke. *is þat* mennisse þe nu liueð. *p. 116.
Đe olde tilien waren þe holie lorðewes. *prophetes.* apostles. popes archebissopes. bissopes. *prestes.* þe holie lif ladden. Đe tilien wenden þis lond *þat* up: *þat* was ar dun. þanne hie mid here wise word *turneden* mannes herte fram eorðeliche þankes. to heuenliche þanke. fram unrihte to rihte. fram hordom to clennesse. fram alle iuele lastes to luuien gode. *and* heren him. And after *þat* sewen on þis lond godes word for sede. *and* hit morede on here heorte. *and* weacs. *and* wel þeazh. þanne *þat* folc godes word zierneliche listede. *and* fastliche hield. *and* ter after here lif ladden. Ac nu is *þat* lond tilðe atlein. *and* ifuren was. for þo þi[1] sholden tilien. Đo þe lorðewes of holie chireche. þe sewen zerneluker þe defles sed: þan ure louerdes ihesu crist. *and* mid forbisne of here fule liflode. beden men te helle *and* naht to heuene. Godes sed: is godes word. þe men tilien in chireche. on salmes. *and* on songes. *and* on redinges *and* lorspelles. *and* on holde bedes: þe lerde men selde *and* gemelesliche sowen. Đe defles sed: is idel. *and* unnet. *and* iuele word. hoker. *and* scorn. spel. *and* leoð. cheast. *and* twispeche. *and* curs. *and* leasinges. *and* sware. *and* alle swikele speches. And oðre fele lerdemen speken: alse lewede. alse ure drihten seide þurh anes *prophetes* muðe. *Erit sicut populus sacerdos.* Prest sal leden his lif alse lewede mæn. *and* swo hie doð nuðe: *and* sumdel werse. For þe lewede man wurðeð his spuse mid cloðes more þane mid him seluen. *and prest* naht sis[2] chireche þe is his spuse: ac his daie þe is his hore. awlencð hire mid *cloðes. more þan him seluen. Đe chire[che] cloðes ben to brokene: *and* ealde. *and* hise wiues shule ben hole: *and* newe. His alter cloð great *and* sole: *and* hire chemise smal. *and* hwit. *and* te albe sol: *and* hire smoc hwit. þe haued line sward: *and* hire winpel wit. oðer maked geleu mid saffran. Đe meshakele of medeme fustane[3]. *and* hire mentel grene oðer burnet. Đe corporeals sole: *and* unshapliche. hire handcloðes. *and* hire bord cloðes makede wite. *and* lustliche on to siene. Đe caliz of tin: *and* hire nap of mazere. *and* ring of golde.

The old husbandmen were prophets, apostles, popes, &c.

[1] *i.e.* þe hit.

The teachers of holy church now sow the devil's seed rather, and lead men to hell instead of to heaven.

The devil's seed is idle, useless words, scorn, &c.

The priest lives like the layman, only far worse.

He honours his concubine more than his lawful spouse, the Church.

[2] *i.e.* swo his.

*p. 117.

[3] *The e is imperfect, and looks like* i.

the layman, the more he honoureth his whore than his spouse [the church]. Priests are those whom the apostle speaketh of, thus saying, *Quorum deus venter est.* Their belly is their Christ, and all evil examples they manifest in themselves, and the laity diligently follow them, and exhibit practices like wild animals, some like bears, some like wolves, some like other animals. And as the fowls (birds) fly from one place to another and are never steadfast, so do these people—they fly from ill to worse in speech and in deed, and they bring into their hearts pride, wrath, envy, and hatred, and other evil vices, just as reptiles breed in the wilderness, that is in this world, this horrible place to dwell in; for here is hunger and thirst, and old age and sickness, and debate and strife, and aching, smarting, sorrowfulness, weariness, and other great woes. Of such may men be afraid who know any good. Again, in this abode there is a great desert void of holy virtues; all right is laid low and wrong is raised, as the wise man said, *Nusquam tuta fides, non hospes ab hospite tutus.* There is nowhere any truth, for the guest is not sure of the host nor either of the other, *Non socer a nuro,* nor the father-in-law of his son-in-law. *Fratrumque gratia rara est.* Seldom one brother trusteth the other. *Filius ante diem patrinos inquirit annos.* The son wisheth the father's death before his day has come. *Imminet exitio vir conjugis, illa mariti.* The wife would that her lord were dead and he that she were. From this desert and horrible place was fetched this holy maiden of whom I speak, that is our lady St. Mary, and the heavenly king fetched her, as the prophet saith in his discourse, *Tenuisti manum dexteram meam,* &c. Thou didst hold my right hand and didst lead me in thy will and received me with honour. *Ter ascendit primo quidem passibus corporis ante templum ab imo quindecem graduum, usque ad summum. Secundo, in templo passibus mentis de virtute in virtutem, ubi videtur deus deorum in Syon. Tertio, corpore et anima assumpta in cœlum.* Three times this holy maiden ascended—first bodily, when she was three years old, before the temple upon the ladder of fifteen steps, from downwards (bottom) to upwards (top), without man's help. The second time she went up into the temple spiritually

And is þe prest swo muchele forcuðere. þane þe lewede. Swo he wurðeð his hore more þan his spuse. Prestes ben þo. þe apostel of speeð. þus *que*ðende. *Quo*rum *deus uenter est.* Here wombe is here *c*rist. *and* alle iuele forbisne hie ippen of hem scluen. *and* te lewede men hem ȝierneliche folegen. *and* teð forð geres after wilde deore. Sume after beore. sume after wulue. sume after oðer deor. And alse þe fugeles fram ó stede to oðer. *and* ne ben nafre stedefaste. swo doð þis mannisse flieð fram iuele to werse. on speche. *and* on dede. *and* bringeð on here heorte oregel. *and* wraðe *and* onde. *and* hatinge. *and* oðer iuele lastes. alse wurcmes breden on wilderne *þat* is þis woreld. þis grisliche stede on to wunien. For here is hunger. *and* þurst. elde. unhale. flit. *and* win. eche. *and* smertinge. sorinesse. werinesse. *and* oðre wowe muchel. Of swilch mai grisen men þe ani god cunnen. Eft sone on þis biwiste is muchel weste of holie mihte. Al riht is leid: *and* wogh *arered alse þe wise queð. *Nusquam tuta fides non hospes ab hospite tutus.* Nis nower non trewðe. for nis þe gist siker of þe husebonde: ne noðer of oðer. Non socer a̅ nuro Ne þe aldefader of hi[s] oðem. *Fratrumque gratia rara est.* Selde leueð þe broðer *þat* oðer. *Filius ante diem ante diem*[1] *patrinos inquirit annos.* Đe sune wusshеð þe fader deað, ar his dai cume. [I]*mminet exicio uir coniugis. illa mariti.* Wif wolde *þat* hire louerd dead ware. *and* he *þat* hie ware. Of þesse waste *and* grisliche stede was þis holi maide fet þe ich of speke. *þat* is ure lafdi seinte marie. *and* hire fette þe heuenliche king. alse þe prophete seið on his stefne. *Tenuisti manum dexteram meam.* et cetera. Đu helde mi riht hond. *and* leddest me on þine wille *and* understode me mid wurdshipe. *Ter ascendit. primo quidem passibus corporis ante templum ab imo quindecim graduum. usque ad summum. Secundo in templo passibus mentibus*[2] *de uirtute in uirtutem. ubi uidetur deus deorum in syon. Tercio corpore.* et *anima assumpta in celum.* Þreo siðes stegh þis holie maiden. erest lichamliche þo hie was þreo ȝier heold. biforen þe temple on þe steire of fiftene stoples. fro neþewarde to uuewarde. wiðute mannes helpe. Oðer siðes[3] hie stehȝ in þe temple gostliche. fram mihte to mihte forte

They exhibit the habits of wild beasts.

This world is a desert, being devoid of all holy virtues.

* p. 118.

Mary was taken from this world by holy angels.

She had three ascensions.

[1] *So in MS.*

[2] *Read* mentis.

[3] *So in MS.*

from virtue to virtue, until that she beheld the lord of all virtues, as she wished to. The third time she ascended on this day when angels bore her with soul and body into the heavenly habitation, where she was honourably received. And Solomon the wise, who was king in Jerusalem many hundred years before this, saw these marvellous ascensions as manifestly as if he had lived at this day, and marvelled thereof and said, *Quæ et ista quæ ascendit sicut aurora, consurgens pulcra ut luna, electa ut sol*—Who is this that ascendeth as the dawn, fair as the moon, choice (adorned) like the sun? May our lady St. Mary, as surely as she was on this day exalted into heaven, bear our petition to our Lord Jesus Christ, and may he give us eternal bliss in heaven. *Quod ipse præstare dignetur qui vivit et regnat per omnia sæcula sæculorum.* AMEN.

XXVIII.

OF THE DEAD.

Libera me domine de morte eterna in die illa tremenda, quando cœli movendi sunt et terra, dum veneris judicare sæculum per ignem. Dies illa, dies iræ, calamitatis et miseriæ, dies magna et amara valde. The life-holy man Job, whom the book speaketh of and saith, *Erat vir ille simplex et justus, et timens deum, ac recedens a malo,* he was meek in word, and just in deeds, and God-fearing in mind, and innocent withal, and therefore pleased our Lord so well that he praised him above all men and said, *Non est similis in terra*—There is none other on earth like him. This holy man had three states of life; the first was in great worldly prosperity, as the book saith, *Perdidit omnem substantiam ejus filios et filias. Caro quoque ejus gravi vulnere vulnerata est.* And our Lord who loved him so much gave the devil leave to deprive him of his cattle, and of his property, and of all his children, and of all the worldly wealth that he enjoyed. And the devil did so; and after that afflicted his body, and thereon brought so much sickness through his dire crafts, that the body [of Job] became brim-full of wounds, and from each wound there welled out virus, so that no man might come near him on account of the stench; Not even would his wife, whom he had so greatly honoured, but most

þat hie alre mihtene louerd biheold alse hie hit wolde. Đe þridde siðe hie stehȝ þis dai þo engles hire beren mid soule *and* mid lichame. in to þan heuenliche bure: þar heo was wurðliche *understonden. *and* salomon þe wise þe wes fele hundred wintre þer bifore king in ierusalem sehȝ þese wunderliche stienge. alse suterliche alse he þis dai were. *and* wundrede þer offe: *and* seide. *Que est ista que ascendit sicut aurora consurgens pulcra ut luna electa ut sol.* Hwat is þis þe astihȝð alse dai rieme. fair alse mone. icoren alse sunne. Vre lafdi *Seinte Marie.* alse wisliche alse hie þis dai was houen in to heuene. bere ure arende to ure louerd ihesu crist. *þat* he ȝife us eche blisse on heuene. *Quod ipse prestare dignetur qui viuit et Regnat per omnia secula seculorum. amen.*

The third we commemorate to-day.

* p. 119.

May she bear our petition to our Lord Jesus Christ.

XXVIII.

DE DEFUNCTIS.

Libera me domine de morte eterna in die illa tremenda, quando celi movendi sunt et terra, dum veneris judicare seculum per ignem. [D]*ies illa, dies ire.* calamitatis et miseriæ, *dies magna* et *amara valde.* Đe lif holi man iob þe þe boc of specð. *and* saið. *Erat uir ille simplex* et *iustus.* et *timens deum. ac recedens á malo.* he was admod on worde. *and* rihtwis on dede. *and* godfruht on þonke. *and* loðles mid alle. *and* þerefore likede ure drihten swo wel *þat* he herede him ouer alle men: *and* seide. *Non est similis in terra.* Nis on eorðe non oðer his liche. þis holi man hadde þre biwistes þe forme was on michel woreld wele. alse þe boc seið. *Perdidit omnem substanciam eius. filios.* et *filias. Caro quoque eius graui uulnere uulnerata* est. *and* ure drihten þe him swo michel luuede ȝaf leue þe deuel to bīnimende him his oref. *and* his ahte. *and* his children. alle. *and* alle þe woreld winne þe he weald hadde. *and* þe deuel swo dide. *and after* þan toc his ogen lichame. **and* þer one brohte swo michel sicnesse þureh his þre creftes. *þat* te lichame warð bretful of wunden. *and* at eche wunde wul ut atter. Þo ne mihte no man for stenche cumen him enden. ne his wif nolde. þe he hadde swo swiðe wurðed. ac

The character of Job,

and his three conditions.

The first was one of worldly prosperity;

the second of pain and poverty;

* p. 120.

men scornfully reviled him. The third state he had in such prosperity, that it was twofold greater than the former, as the book saith, *Reddidit deus Job omnia duplicia, et melior fuit ejus finis principio.* Our Lord requited Job twofold what the devil had deprived him of in youth, and in all the weal that he previously possessed, and his end was more blissful than his beginning. And in the intermediate state in which he suffered grievous torments he made a pitiful lamentation, and therein mentioned all his afflictions that he had endured in this wretched world, or should endure in the other. And then he raised his eyes to heaven and his heart to God, and his hands to his breasts, and sorely sighed, and beat his heart (*or* breast) and intreated God's mercy, thus saying, *Libera me domine,* &c.; deliver me, Lord, from eternal death in the horrible day, that heaven and earth shall quake and be in dread, when thou comest to judge all mankind with fire. Thus the holy man himself prayed, and gave example to all men so to pray; and as often as the priest singeth this prayer at the sepulchre he remindeth all those who are there thus for themselves to pray—*Libera me domine, de morte,* &c. Deliver me, Lord, from eternal death. *Tres siquidem mortes sunt scilicet, una ut supra scripsi; una momentanea, scilicet, corporis quando ab eo recedit anima.* There are three deaths—one is brief, that the body undergoes when the soul turneth from it. All believing men are afraid of death, as the book saith, *Metuentes non metuenda.* They have fear of what they ought not. *Altera diuturna scilicet animæ quanda declinat a justicia.* The second death is sometimes long, which the soul undergoes when the body sinneth and separateth herself from righteousness, but of this death are all righteous and God-fearing men afraid, and no others. *Tertia corporis et animæ simul, quando in ignem eternum mittentur a divina sententia dicente, ite maledicti,* &c. The third death is everlasting and endless, and that suffereth man in soul and body together, except his sins be previously forgiven him or repented of, when he shall hereafter on Doomsday arise from the dead, when our Lord, who is both life and death, shall drive him from him to torment, thus saying, *Ite maledicti in ignem eternum*—Depart, ye accursed spirits, into everlasting fire. Of this

mest manne him gremede mid scorne. Đe þridde biwist he hadde on swich wele. þe was bi twifold more ſ þane þe forme alse þe boc seiȝ. *Reddidit deus iob omnia dupplicia et melior fuit eius finis principio.* vre drihten ȝiald twifoldliche iob. *þat* þe deuel him hadde binumen. on guweȝe. *and* on alle þe winne þe he erur wield. *and* warȝ blisfuller his ende ſ þene was his biginninge. *and* on þe midleste biwist þe he þolede þe gimere pine he makede ane reuliche meninge. *and* þer one minegede alle his wrecche siȝes. þe he þolede on þis wrecche worelde. oȝer in *þat* oȝer sholde. *and* an hefde þo his egen to heuene. *and* his heorte to gode. *and* his honden to his breste. *and* sore sihte. *and* his heorte biet. *and* bed godes milce þus queȝinde. *Libera me domine* et cetera. Ared me louerd of eche deaȝe. on þe grisliche dai. þe heuene *and* eorȝe shulen quakien. of-dred. þanne þu cumest to demen al mankin mid fire. Þus þe holi man him bad. *and* ȝaf alle men forbisne swo to bidden. *and* alswo ofte swo prest singeȝ þis bede at lich huse. he minegeȝ alle ȝo ſ þe þer ben. hem þus to bidden. *Libera me domine. de morte.* et cetera. Ales me louerd of eche deaȝe. *Tres siquidem mortes sunt* scilicet *una ut supra *scripsi. Vna momentanea.* scilicet *corporis quando ab eo recedit anima.* Đre deaȝes beȝ. on is eȝelich *þat* poleȝ þe lichame. þan þe sowle *turneȝ* fram him. Of deaȝe ben alle bileffulle men of-dradde. alse þe boc seiȝ. *Metuentes non metuenda.* Hie habbeȝ [drede] of *þat* hie no sholden. *Altera diuturna* scilicet *anime quanda declinat a iusticia.* *Þat* oȝer deaȝ is oȝe[r] hwile long. *þat* poleȝ þe soule ſ þane þe licame senegeȝ. *and* sundreȝ hire fram rih[t]wisnesse. ac of þis deaȝe ben alle rihtwise men *and* godfrihte of-dradde ſ *and* non oȝre. *Tercia corporis* et *anime simul. quando in ignem eternum mittentur á diuina sentencia dicente. Ite maledicti* et cetera. Đe þridde deaȝ is eche *and* endeles. *þat* poleȝ man on soule *and* on licame to gadere. þane he beȝ eft on domes dai á-risen of deaȝe. bute his sunnes him ben ere forgieuene. oȝer bette hwane ure drihten þe is boȝe lif *and* deaȝ. driueȝ him fram him. to pine. þus queȝinde. *Ite maledicti in ignem eternum.* Witeȝ ȝie awariede gostes in to eche fur. Of þis deaȝ ben alle men

the third of surpassing prosperity.

Job prayed for deliverance from eternal death.

* p. 121.

There are three deaths to which man is liable.

The third death is endless.

death are all men afraid who believe on our Lord. And Job intreated our Lord that he would deliver him from this death on the sorrowful day when he cometh to judge all the world, when both heaven and earth shall quake for fear. Unbelieving men are called earth, and believing men are called heaven, and they shall scarcely be secure. *Tremebunt etiam angeli et archangeli.* Then shall angels and archangels quake for fear. *Non quia conscientia sua eos accuset, sed quoniam judicem videbunt terribilem.* Angels shall become afraid, not for their sins, for they have none, but because they shall know our Judge's wrath by his stern looks, by his awful speech. When our Lord cometh to judge all mankind, neither in heaven nor in earth but between the two, in the clouds, fire shall come before him, as the prophet saith, *Ignis ante ipsum præcedet et inflammabit in circuitu inimicos ejus.* Fire shall burn the earth and all that is therein or thereupon, and shall cleanse all believing men of all the sins that they had renounced or repented of or commenced to repent of, and shall make them sevenfold brighter than the sun, as the book saith, *Fulgebunt justi septies splendidius quam sol.* The righteous shall be sevenfold brighter than the sun, and else would they not be fitting to dwell in heaven. But the unbelieving men, who while alive did not forsake nor repent of their sins, nor firmly promise amendment, shall in the fire become so black and so awful and so horrible, that they shall be a hundredfold more horrible than any 'night-darkness,' and be then fitting to dwell in hell with all devils. Then shall it be as the book saith, *Deus manifeste veniet.* Then shall come our Lord openly to behold all that shall there be assembled. *Ignis in conspectu ejus exardescet et in [circuitu] ejus tempestas valida.* And then the fire shall still burn before him, and a great storm shall be all about him. *Advocabit cœlum desursum,* &c. Then will he call the heavenly men, who are the life-holy men, and the earthly men, who are the sinful, and judge each man according to his deserts. Those who in this life had all their sins forsaken and repented of, or began to repent of and prayed for mercy—all these he will call innocent and will send them to heaven, thus saying, *Venite benedicti patris mei,* &c.—Come, ye blessed, and receive eternal

ofdradde: þe on ure drihte bileueð. And Iob witnede ure drihten. *þat* of þis deað him redde. on þe carefuldai. þan he cumeð. almiddeneard to demen. Ðanne shule boðe quakien ofdradde heuene *and* erðe. Unbileuede men ben cleped eorðe. *and* bileffulle men ben heouene nemnede. *and* hie shule ben unneaðe boregen. *Tremebunt etiam angeli* et *archangeli*. Ðar shulen engles *and* archangles quakien ofdradde. *Non quia conscientia sua eos accuset.* sed *quoniam iudicem uidebunt terribilem*. Engles wurðen ofdradde. naht for here gultes þe none ne habbeð. ac for *þat* hie shulen cnowen ure demendes wraððe. bi his *grimeliche lete. *and* bi his eifulle speche. þan ure drihten cumeð to demen alle mankenne. noðer on heuene ne on eorðe. ac bitwien two. on þe wolcne. Fur cumed biforen him alse þe prophete seide. *Ignis ante ipsum precedet.* et *inflammabit in circuitu inimicos eius*. Fur berneð þe eorðe *and* al *þat* beð þar inne. oðer þar uppe. *and* clenseð alle bileffule men of alle þe sunnes þe hie hadden forleten. oðer bet. oðer bigunnen to beten. *and* makeð *hem* seuefealde brihtere þane þe sunne alse þe boc seið. *Fulgebunt iusti septies cplendidius quam sol.* Ðe rihtwise [1] shulle ben seuefeald brihtere þane þe sunne. *and* elles naren hie naht bicumeliche to wunien in heuene. Ac þo unbileffule men þe bi here quica liue here sunnes ne forleten. ne betten. ne fastliche bote ne biheten. hie bicumeð in þe fure swo bloke. *and* swo eiseliche. *and* swo ateliche. *þat* bi hundred fealde grisluker þan ani niht þeoster. *and* ben þanne bicumeliche to wunien in helle mid alle deflen. þanne wurð alse þe boc seið. Deus *manifeste ueniet*. Ðanne cumeð ure drihten openliche to bihealde alle þe þare shulle ben gaderede. *Ignis in conspectu eius exardescet.* et *in eius. tempestas ualida*. And giet þanne *þat* fur berneð biforen him. *and* storem beð muchel al abuten him. *Aduocabit celum desursum* et cetera. Ðanne wule he clepien þe heuenliche men. þo ben þe lif holie. *and* to [2] eorðeliche men: þo ben þe sunfulle. *and* demen elch man after his erninge. Ðo þe hadden on þesse liue alle here sunnes for-*leten. *and* bet. oðer bigunnen to beten. *and* beden milce: alle he quað *hem* saclese: *and* sent *hem* to heuene þus queðende. *Venite benedicti patris*

Of it ought all believers to be afraid.

On doomsday even the angels shall be in dread.

* p. 122.

The Lord shall then appear in the clouds. [Ps. xcvi. 3.]

The righteous shall be made bright by the fire;

[1] *MS.* rihtwile.

but the wicked shall be made black and ugly, and so fitted to dwell with devils in hell.

[Ps. xlix. 3.]

[2] *Read* te.

* p. 123.

life and bliss in heaven. But all those that have not so done, he will bid their unrepented sins of thought, speech, and deed to come before him and surround them firmly, and to shamefully cry out upon them, and to sting them vehemently, and they will do so. Every sin shall there appear to them, except it be here forgiven or hidden by repentance. Then shall stand those wretches, as those that are woe-begone, and they shall look up and down and all about, and shall see above them God's wrath, which driveth them from him, and they shall be thereof greatly afraid; and no wonder is it, for they shall see beneath them devils, who shall greedily seize them, and they shall be greatly terrified and full easily may. They shall see beside them such as were here familiar with them, and they shall be greatly ashamed on account of them and of their own sins, that shall so accuse them, and shall be sorely incensed, and with themselves, sorest of all because they had so foully sinned. This shall be on the day that the book speaketh of. *Dies illa dies iræ.* On that day God's wrath shall come upon the sinful, and they shall be powerless against the devils, and they shall be under them and shall wholly suffer woe at their hands, and such (woe) shall last them all the endless day which is ever without end. And when they change their habitation they turn from evil to worse, from bitter to more bitter, and from the doom to hell, to the habitation below that is full of all afflictions, for there they shall have shame and wrath and darkness, cold and hunger, thirst and stench, and gnawing of worms (reptiles), and boiling fire and the greatest of all woes. May Christ shield us therefrom, if it be his will, and all the sinful that are dead or shall die, and that men may entreat for them; and may he grant us all an eternal dwelling-place in heaven. *Qui vivit et regnat per omnia sæcula sæculorum.* AMEN.

XXIX.

ST. ANDREW.

Ambulans Ihesus juxta mare Galilee vidit Petrum et Andream fratrem ejus mittentes rete in mare, &c. The holy gospel of this day speaketh of our Saviour and of two brethren—the one is St. Peter and the other

mei et cetera. Cumeð ibledsede *and* underfoð eche lif *and* blisse on heuene. Ac alle þo þe nabbeð swo idon. he bit here unbette sennes on þonke. *and* on speche *and* on dede cumen biforen hem. *and* bistonden he*m* fastliche. *and* bigraden he*m* shameliche. *and* biten he*m* unradeliche. *and* hie swo don. *and* elch sinne þare him seluen bisei̇ð. bute hit be here forgieue. oðer mid bote iheled. Ðanne stondeð þo wreches alse þo. þe wo beð. *and* lokeð up. *and* dun. *and* al abuten. *and* sen buuen he*m* godes wraððe. þe hem fram him driueð. *and* beð þar of swiðe ofdradde. *and* no wunder nis. Hie iseð bineðen he*m* deflen þe he*m* gredeliche kepeð. *and* beð swiðe of grisen! *and* ful eaðe mu̇gen. Hie iseð bisides hem swilche þe hem waren her cuðe. *and* bieð swiðe of-shamede. of hem. *and* mid here owen sinnes þe he*m* swo biclepieð. *and* ben sore ofgramede. *and* wið hem seluen alre sorest. for þ*at* hie hadden swo fulliche suneged. þis beð on þe daie. þe þe boc offe specð. *Dies illa dies ire.* On þe dai cumeð godes wraððe uppen þe sinfulle. *and* hie beð unmihti to-genes deflen. *and* hie beð bineðen hem. *and* þolieð fulle wowe in hem. *and* swilch hem shal leste al þe endelese dai. þ*at* is afre abuten ende. *and* gies[1] hie wunienge hwarefeð. hie tu[r]neð fram iuele to werse. *and* fram bitere to biterure. *and* fram þe dome to helle. to þe niðer wunienge. þ*at* is ful *of alle wosiðes. for þere hie shulen hauen shame. *and* grame. *and* þesternesse. chele. *and* hunger. þurst. *and* stench. *and* wurmene cheu. *and* wallende fir *and* alre wowe mest. Crist us þerwið shilde. gif his wille beo. *and* alle þe sinfulle þe forð sende farene. *and* þ*at* faren shulen. *and* þ*at* men moten fore bidden. *and* giue us alle on heuene eche erdingstouwe. *Qui* viuit et *R*egnat *p*er omnia *s*ecula *s*eculorum. *amen*.

The Judge will summon before the sinner all the sins he has committed while on earth.

The sinner shall be powerless to withstand the devils.

[1] *Read* gief.

* p. 124.

Their habitation shall be full of all the most horrible tortures.

May God grant us an eternal resting-place in heaven.

XXIX.

DE SANCTO ANDREA.

AMbulans ihesuc iuxta mare. galilee uidit petrum et *andream fratrem eius mittentes rete in mare.* et cetera. Ðe holi godspel of þis dai specð of ure helende *and* of two broðren.

St. Andrew; and it saith that our Saviour went by the sea and saw these two brethren on the sea in their ships throwing out their nets into the sea; and he called to them and said, *Venite post me*—Come after me, and follow me; and they waited not for the second word, but did as the book saith, *Ad unius jussionis vocem relictis retibus et navi, secuti sunt eum.* At the first word they forsook their nets and their ship and came to our Saviour and followed him until their life's end. So may we all do who are after them; and by them our Saviour called us to follow him, and we may do so the more easily if we carefully heed and fully understand that our Lord was on the land and that these brethren were on the sea, when he called them unto him; and if ye also comprehend what the land signifieth and what the sea. Let us now entreat our Lord to instruct and enable me to say truly to you what it signifieth, and you profitably to understand it. *Mare semper est in motu, et significat ruinosam civitatem, id est, seculum de qua dicit apostolus. Non habemus hic manentem civitatem,* &c. The sea is ever waving, and therefore unsteadfast, and signifieth the ruinous city that is in such an unsafe place that nought may therein remain that can any while last; that is, this wretched world that is ever waving, not from place to place, but from time to time, and that is full well seen in many things, and most of all in man, for one taketh most notice of him. *Qui fugit velut umbra et nunquam in eodem statu permanet*—He is fleeting as a shadow and standeth never in one place, but declines ever from youth to age, from health to sickness, from comeliness to uncomeliness, from love to hate, from honour to dishonour, from bliss to sorrowfulness, from laughter to weeping, from weal to woe, and lastly, from life to death. *Qui numero cuncta trahit secum vertitque volubile tempus*—And all worldly affairs turn with time and go from one time to another. *Item sicut tempestas mare incidens aquas turbat, fluctus agitat, naves subvertere temptat, sic facit in seculo superbia et ira principium*—Again, the storm comes in, and throws the water upward and raiseth many showers, and driveth them before it; and if it findeth a ship it endeavours to sink it

þat on is *Seint* p*e*ter *and* þat oðer *Seint* andreu. *and* seið þat ure helende giede bi þe se. *and* segh þos tweie brodren in þe se on here shipe werpinde ut here fishnet in þe se. *and* he clepede to hem *and* seide. *Venite post me.* Cumeð after me. *and* folgeð me. *and* hie ne abiden noht þat oðer word, ac diden alse þe boc seið. *Ad unius iussionis uocem relictis retibus* et *naui. secuti sunt eum.* At te forme worde hie forleten here net *and* here ship. *and* come to ure helende *and* him folgeden to here lifes ende. swo moten we alle don þe ben after hem. *and* bi hem clepede ure helende us him to folgen. *and* we muge þe eðere gif we nimeð michele geme *and* wel understonden þat ure helende was on þe londe: *and* þese breðren weren on þe se: þo þe hem clepede to him. *and* gif we understonden ec wat bitocneð þat lond. *and* hwat þe se. Vte we nu bidden ure drihten. þat he wisse. *and* fulste *me heuliche[1] to seggen wat it bitocneð. and heu fremfulliche to understonden. *Mare semper* est *in motu.* et *significat ruinosam ciuitatem.* id est *seculum. de* qua *dicit apostolus.* *Non habemus hic manentem ciuitatem* et cetera. Ðe se is eure wagiende. *and* þere fore unstedefast. *and* bitocneð þe abroidene bureh þat is in swo warliche[2] stede: þat noht ne mai þer inne bileue. þat muge ani wile ileste. þat is þis wrecche woreld. þat eure is wagiende noht fro stede to stede: ac fro time to time. *and* þat is on fele þinge ful michel iseone. *and* on þe man alre mast for me nimeð of him mest geme. *Qui fugit uelut umbra* et *nunquam in eodem statu permanet.* He is fleonde alse shadewe *and* ne stont neure on one stede. Ac sigeð eure fro ȝuweðe to helde. fro hele to unhele. fro wenliche to ateliche. fro lieue to loðe. fro wurðe to unwurðe. fro blisse to sorinesse. fro lehtre to wope. fro wele to wowe. *and* attan ende fro liue to deaðe. *Qui numero cuncta trahit secum uertitque uolubile tempus.* *and* alle woreld þing turneð mid time. *and* sigeð fro one time to oðer. *Item.* *Sicut tempestas mare incidens aquas turbat fluctus agitat naues subuertem*[3] *temptat. sic facit in seculo superbia* et *ira principium.* Eft sone bicumeð in þe se storm. *and* werpeð þat water upward *and* arereð shures fele. *and* driueð hem biforen him. *and* gif he ship findeð: he fondeð to drenchen hit ȝif he mai. Swo doð in

The call of St. Andrew and St. Peter.

They followed Christ as soon as he bade them.

Our Lord was on the land and they were on the sea.

* p. 125.

[1] ? *read* heu [ful]liche *or* [heu] treowe-liche.

The sea is ever in motion, and is a type of the world.

[2] *Or* werliche. *At first sight it looks like* parliche.

? un-warliche *see p.* 191, *l.* 32.

This is seen in the fleeting condition of man.

[3] *So in MS.*

The sea is troubled by storms.

if it can. So do in this world pride and wrath of kings and of barons, who send their officers to bring evil tidings, and therewith trouble the land (which is called water) and bring upon the hearts of the people great storms of malice, and of envy, and of hatred, and curses in their mouths, and miseries; and war upon churches, or lessen their rights or hinder them, or withal deprive them of them, if they can, just as the storm sinks the ship if it is able—*Singula quid referam? non novi nomina quorum; more fluentis aquæ currunt mortalia quæque.* I cannot tell all the things, nor can I here mention all their names, but all worldly things are fleeting like running water. *Item: mare effluit et refluit, similiter et seculum effluit, dum fletus multiplicat, refluit, dum mortis manu metit.* Again, the sea floweth when she casteth out the water from her channel up on to the land, and it ebbeth when the water that had flowed from its place upon the land turneth back again. So floweth this world when men multiply greatly, and also cattle and wild animals, and fishes and fowls, and their progeny greatly increaseth and thriveth well, and for a long while go well in hand, and there is great bliss among men. And of this flood it is said, *Elevaverunt domine flumina vocem suam.* The 'water-storms' raised their voice; for what is people but fleeting (flowing) water, that flits from this world as the water-storm doth, from place to place? And again this world ebbeth when it withholds its fruitfulness, and there cometh pestilence or death and destroyeth much thereof. Then have indigent men much woe in their hearts and lamentation in their mouths, and each of them the more woe on account of another's mourning, and of such ebbing it is said, *Elevaverunt flumina fluctus suos*, &c. The 'water-storms' raised up their waves, that is the people, who sorely bemourn and greatly bewail such misfortunes. In a second mode this world floweth and ebbeth. Towards summer it (the world) floweth, when all roots quicken and earth and trees grow and blow and bear blossoms. Again towards winter it ebbeth, when all leaves fall. And on account of such flowing and such ebbing the prophet calleth this world a sea, thus saying, *Mirabiles elationes maris*, &c. Marvellous are the 'out-sendings' of the sea, and wonderful is our

þis woreld þe oreguil *and* þe wraþþe *of kinges. *and* of barones þe senden here sergantes to bringen iuele tiþinges. *and* þer mide dreuen þat lond þat is to water nemned. *and* bringen on þe folkes heorte grete stormes. of niþ. *and* of onde. *and* of hatienge. *and* on here muþe curses *and* werginges. *and* wurreþ uppe chirches. oþer wanieþ hire rihtes. oþer letteþ. oþer mid alle binimeþ gif hie mugen. alse þe storm bisinkeþ þe ship gif he mai. *Singula quid referam non noui nomina quorum. More fluentis aque currunt mortalia queque.* Ne mai ich noht alle þing tellen. ne ich ne can here alre name nemnen. Ac alle woreld þing ben fleted[1] alse water erninde. *Item mare effluit* et *refluit. Similiter* et *seculum effluit: dum fletus multiplicat, refluit: dum mortis manu metit.* Eft sone þe se flouweþ þe hi casteþ ut þat water of hire stede. into þat lond: *and* ebbeþ þanne þat water of hire stede [floweþ] in to þat lond: *and* eft agen turneþ. Swo floweþ þis woreld þenne men michel tuderiþ. *and* oref. *and* deor. *and* fishshes. *and* fugeles. *and* here tuder swiþe wexeþ. *and* wel þieþ. *and* goþ wel on hond: longe wile. *and* beþ michel blisse among mannen. *and* of þis flod is iseid. *Eleuauerunt domine flumina uocem suam.* Þe water stormes an-hefden here stefne. for wat is folc bute fletende water. þe flitteþ fro þis þat was. alse water storm fro stede to stede. *and* eft þis worel[d] ebbeþ. þenne hit þat tuderinde wiþ-teoþ *and* cumeþ coþe oþer qualm. *and* michel þerof felleþ. Þanne hauen wanspedie men on heorte wowe. *and* on muþe woninge. *and* here ech þe more wowe for oþres woninge. *and* of swiche. *ebbinge is iseid. *Eleuauerunt flumina fluctus suos* et cetera. Þe water stremes on-heueden up here undes. þat is þat folc þe sore bimurneþ. *and* swiþe bimeneþ swich unilimp. On oþer wise floweþ *and* ebbeþ þis woreld. To-genes sumere heo floweþ þanne alle moren quiken. *and* eorþe *and* trewes growen. *and* blouwen. *and* blostmen bereþ. Eft to-ganes wintre heo hebbeþ þenne alle leues fallen. *and* for swiche flode. *and* for swich ebbinge þe prophete nemmeþ þis woreld se. þus queþinde. *Mirabiles elationes maris.* et cetera. Wunderliche ben þe sæ. ut sondes. *and* wunderful is ure louerd on þeunesse. *Item. in*

So are poor men troubled by the storms of pride and malice.

* p. 126.

All worldly things are like running water.

[1] *So in MS.; read* fletende.

The world flows when all things go on well.

People are like running water.

* p. 127.

Towards summer roots grow and blow, when winter approaches leaves fall.

Lord in virtue. *Item : in mare pisces majores devorant minores.* Again, the greater fishes in the sea eat the smaller and live on them. So in this world do the rich who are lords, destroy the poor men who are underlings, and moreover live on them and obtain from their labour hounds and hawks and horses and weapons and spotted and grey (fur) and dainty meats and drinks, and all that they possess they have from their common labours.

The underlings think daily how they may labour most and expend their flesh and blood in hard toil, with feet and with hands, and with all their servile limbs ; and yet they with difficulty obtain their lord's rights, and they themselves eat the worst that they get from the earth, and yet will not their lord be pleased with his just portion, but by treachery, or by violence, will rob his underling of that by which he should live. And, if he forces him to give, that becomes violence and robbery, and he commits a breach of the peace, where he ought to observe it ; and if he involves him in litigation and by unjust judgment depriveth him of his sustenance, he hath dearly bought that with his own soul, *Et sic ultricem Domini provocat iram ;* and thus he stirs up against him God's wrath, who saith to the lord, *Ne facias alii quod tibi non vis fieri ;* do not thou to another man that which would grieve thee if one did it to thee. To the man he saith, *Mihi vindictam, et ego retribuam.* Avenge thou not thyself by [evil] wishes and maledictions, but reserve vengeance for me and I will requite him his ill [deeds] with worse ones. *Item : mare est amarum, similiter et sæculum ab introitu usque ad exitum.* Again, the sea is bitter ; so is this world from one end to the other, and all earthly men who dwell therein, as the wise man saith, *Nascimur in dolore, vivimus in labore, morimur in mœrore ;* in sorrow we each came hither, in toil we here abide, in woe we depart hence. Listen now why, and in what wise. Sorrowful is our birth for Eve's guilt, to whom our Lord said, *In dolore paries filios ;* in sorrow thou shalt conceive and bear ; and so she did, and all others, except our Lady St. Mary—*Quæ peperit sine dolore salvatorem,* who neither ached nor smarted when she bore our Lord Jesus Christ, thanked be he ! But every other woman doth ; and sorely acheth and smarteth

mari pisces maiores deuorant minores. Eft-sone þe more fishes in þe se eten þe lasse: *and* bi hem liuen. Swo don in þis woreld þe riche þe ben louerdinges struien þe wrecche men þe ben underlinges. *and* naðeles bi hem libben. *and* habbeð of here swinche hundes. *and* hauekes. *and* hors. *and* wepnes. *and* fogh. *and* grei. *and* estliche metes *and* drinkes. *and* al þat hie bi ben[1]: hie hauen of here mene swinche. Đe underlinges þenchen oðe dai hu hie muzen mest swinken. and spênen here flesh *and* here blod: on iuele swinche: mid foten *and* mid honden. *and* mid alle here hund-limes. *and* unneðes hie winnen giet here louerdes rihttes. *and* hem seluen eten þe werste þat hie of eorðe tilien. *and* giet ne wile þe louerd ben paid mid his rihcte mol. ac mid swike-dome oðer mid strengðe. *and*[1] binimeð his underlinge. þat he sholde biliuen. *and* zif he net him to ziuene þat beoð *strengðe. *and* refloc. *and* breceð grið. þar he hit healde sholde. *and* gief he *him* set a speche. *and* mid woze-dome binimeð *him* his biliuc. *þat* he haueð dere boht mid his ogene sowle. *Et sic ultricem domini prouocat iram.* And þus aweceð to-genes him seluen godes warððe[1]: þe seið to louerde. *Ne facias alii quod tibi non uis fieri.* Ne do þu non oðer man þing. þe þe wolde ofþunche gief me hit dude þe. To þe man he seið. *Michi uindictam*: et *ego retribuam.* Ne wrec þu þe mid wussinge. ne mid warienge. ac heald me þe wrache. *and* ich him wile his iuel mid werse forgelde. *Item mare* est *amarum, similiter* et *seculum ab introitu usque ad exitum.* Eft-sone þe sæ is biter. swo is ec þis woreld fram ende to oðer. *and* alle eorðeliche men þe þar onne wunien. alse wise queð. *Nascimur in dolore. Viuimus in labore. Morimur in merore.* On sore eche we hider cumen. On swunche we here wunien. In wowe we henne witeð. Hliste nu for hwat. *and* o wilche wise. Serehful is ure burde for cucs gulte to wan ure drihten sede. *In dolore paries filios.* On sorege þu shalt child kennen: *and* beren. *and* swo hie dude. *and* alle oðer don. bute ure lafdi *Seinte* Marie. *Que peperit sine dolore saluatorem.* Hire ne dide noðer. ne oc. ne smeart. þo þe hie bar ure louerd ihesu crist. þonked wurðe him. Ac elch oðer wimman doð. akeð. *and* smerteð sore. þan

The greater fishes eat the smaller, so do rich lords live on poor men.

[1] *So in MS.*

The master is not satisfieb with his proper dues, and extorts more from his underlings.

* p. 128.

The sea is bitter, so is this world.

Our whole life from birth to death is sorrowful.

when she is in labour with child, and at times such bitter throes seize her that she cannot stop her mouth, but shrieketh and ruefully wails and is wellnigh dead, because she goes wellnigh to her life's end; and many altogether lose their lives. The child in its birth suffereth also bitter throes, and cometh at a doleful time into a grim habitation, and that it showeth by its weeping. But when it becomes thereto accustomed it weepeth less, because, though not sweet, it is used to it; but woe is wontsome (customary) though it be not winsome (or lovesome). In this life we are in sorrowful toil for Adam's guilt, to whom our Lord said, *In sudore vultus tui vesceris pane tuo;* in the sweat of thy face thou shalt enjoy bread; so he did first, and afterwards we all do so; every man in his way employs such labour as he is tied to. Clerk after his mode, the knight in his way, the husbandman in his way, and the practice of each craft as he is tied to. And to increase the toil, each man's servile limbs all toil and obey the belly most of all. The feet support it, and heavily thereon it (belly) beareth; the hands take to it all things that are needful to it; the eyes look for, and the ears listen to, what and where it be that shall well please it; mouth receives its sustenance, teeth grind it, and tongue swalloweth it; throat turneth it, and most all the servile limbs obey the belly alone, and all this labour appears very little to them, if it well pleaseth it. Thus was Adam a slave when God's mouth cursed the earth, and for his transgression thus said to him, *Quia comedisti ex prohibito, maledicta terra in opere tuo;* because thou didst eat what I had forbidden thee, cursed be the ground in thy works. On the earth he toiled when he would fill his belly, and he did in himself what we do in ourselves, for we honour only the servile limbs and keep under the soul, and so evilly requite her good deeds, and dishonour our Lord and honour the devil. Again, in woe we depart from this life on account of Adam's guilt, to whom our Lord said, *Si ex ligno vetito comederis, morte morieris;* if thou eatest of the forbidden tree, thou shalt die. Once he thereof did bite and was therewith choked, and through that one morsel all his offspring became choked, so that death came to him as it doth to us all. When the soul seeketh to go out of her body she closeth to her five gates and penneth them full fast, and

hie beð mid childe bistonden. *and* nimeð hire stundmele swo bittere þrowes *þat* hie ne mai hire muð holden. ac shrikeð. *and* reuliche biginneð. *and* is welneih dead. for hie goð welneih to hire liues ende. *and* fele here lif fulliche lateð. Ðat child *on his burde þoleð ec bittere þrowe. *and* cumeð of gemere hwile in to grimme wunienge. *and* cuð mid his wope. Ac hwanne hit beð þarto wuned: hit wepeð þe lasse. for *þat* wune beð. þeih hit ne be naht swete. Ac wowe beð wunsum. þeih hit ne bie naht lefsum. On þisse liue we beð on balfulle swinche for adames gulte. to hwam ure drihten seide. *In sudore uultus tui uesceris pane tuo.* On þine nebbes swote. þu shalt þin bred noten. swo dude erest. *and* we alle don after. Ilch man of his wise: noteð his swinhc[1] swilch se he is to iteied. Clerc on his wise. Cniht on his wise. Tilie on his wise. *And* ilches craftes þeau: swo he beð to iteied. *and* to eche *þat* iswinch ilches mannes hundlimen alle swinkeð. *and* hersumeð mest: alle þo þere wombe. Ðe fet up aweigeð. *and* heuie þar onne bereð. Ðe honde foð to alle þinge þe hire beð biheue. Eien lokeð. *and* eare lusteð *and* hwat hware beo *þat* hire wel likeð. Muð fogð to hire bileue. Teð hine grindeð. Tunge hine swolegeð. Ðrote turneð hine. *and* Mast alle þe hund limen hersumieð þe onre wombe. *and* alle hem þinceð to litel gief[2] hit hire wel licað. Ðus was adam þeu; þo godes muð cursede eorðe. *and* for his ouerdede quað þus to him. *Quia comedisti ex prohibito: maledicta terra in opere tuo.* For *þat* þu ete *þat* ich þe forboden hadde: waried wurðe [þe eorðe] on þine werke. On eorðe he wrohte þo þe he his wombe fulde. *and* on him dude *þat* we[3] on us doð. For we[3] one awlenceð alle þe hundlimen. *and* welt þe sowle. *and* hire weldede swo mid iuele forgieldeð. *and* unwurðeð ure drihten: wurðeð þe deuel. Eftsones. *on wowe we of þisse liue witeð. for adames gulte þe ure drihten þus to seide. *Si ex ligno uetito comederis. morte morieris.* gief [þu] etest of þe forbodene trewe. þu shalt adeðe swelte. Enes he þar-offe bot, *and* wearð þar mide acheked. *and* þureh *þat* one snede wearð al his ofspring acheked. Ðat him cam to deaðe swo hit doð us alle. Ðan þe sowle fundeð to faren ut of hire licame. hie tuneð to hire fif gaten. *and* penneð wel faste. *and*

* p. 129. The new-born child comes into a grim abode.

There is toil in every craft.

[1] *So in MS.*

All the members of the body labour in support of the belly.

[2] *MS.* gies.

[3] *MS.* he.

The body is honoured, but the soul is dishonoured.

* p. 130.

Adam's one morsel hath choked us all.

When the soul leaves the body she closes to her five gates.

depriveth them of their functions which they before enjoyed; the eyes their sight, the ears their hearing, the nose its sniffing (snivelling), the mouth its smelling, the teeth their grinding, and the tongue its speech. And she takes away from all the limbs their power to protect themselves. If the body was righteous in this life, sorrowful shall the soul be when she must leave it, and ruefully will bewail it, and thus will say to it, *Heu dilecta mihi caro, quod te ponere cogor*, alas, dear wert thou to me! now I must leave thee. Thou wert obedient to me in all that I wished. We were of one mind to do God's will. How shall I in such longing live without thee. And if the body be evil, loathsome is it to the soul, and it appears long for her to remain in it, and she continually purposeth to go therefrom, but the time appears tedious to her, for she is displeased therein. Then piteously she complains, and to the body speaks the following words, *Heu mihi, cur olidum fueram tibi juncta cadaver?* Alas! thou foul abode, that I was ever tied to thee. Long have I dwelt in thee, and woe worth me the while! for all that was dear to me was distasteful to thee. Thou wast joyful if I was angry; thou wast slow and slack to [do what was] good, but quick and eager to [do] evil. All that God enjoined appeared hateful to thee, and what he prohibited appeared sweet to thee. May evil worms chew (gnaw) thee; so woe be to thee that thou didst not pity me; for thy faults I must now go into torment; mayest thou rot for ever! Thus the soul curseth the body because it hath yearned after it. As soon as the soul departs, the body changes colour. The friends, if there be any, beweep it; they take care of the body but disregard the soul; then strangers take possession of the property that was formerly his, as the book saith, *Relinquent alienis divitias suas*, they shall leave to strangers the possessions that they have left. That man is a stranger to the other if he will not know him nor help him if he need it. Thus acteth the living friend towards the dead; if the living hath property that was previously the dead man's, which he bequeathed to him when he himself was unable to keep it, the living applies it to his own advantage and not to the profit of the dead man's soul. But he saith to every one he speaketh with, Why should I love him since he was hostile to himself, why should I help him since he would not help himself when he was able? Why should I distribute for him that which he could not part with while it was his? He did his will therewith, so will

here wiken hem binimeð. þe hie ar noteden. Eien here sene. *and* Earen he[re] luste. nose here sneuenge. *and* muð here smel. Toðen here grind. *and* tunge here speche. *and* alle limen hie binimed mihte[1] to friðende. Gief þe licame was rih[t]wis on þisse liue. wo beð þe sowle þanne hie him shal forleten. *and* rewliche biginneð. *and* þus to him seið. *Heu dilecta michi caro. quod te ponere cogor.* Awi leof ware þu me. nu ich shal þe forleten. þu ware me lastful on alle þo þe ich wolde. we ware onmode godes wille to done. Hwu shal ich of-longed wið-ute þe libben. And gief[2] þe licame beð[3] euel. loð is heo þe sowle. *and* hire þuncheð lang: *þat* hie on[4] him bileueð. *and* hie þencheð fastliche þar-offe to witen. Hit þincheð[5] hire let. for hire is loð þar-inne. Ðane biginneð hie rewliche. *and* to þe licame swilche wordes seið. *Heu michi cur olidum. fueram tibi iuncta cadauer.* Aweilewei þu fule hold *þat* ich auere was to þe iteied. longe habbe ich on þe wuned. swo wo is me þe hwile. for al *þat* me was leof: hit was þe loð. þu ware a sele gief ich was wroð. To gode þu ware slau *and* let. *and* to euele spac *and* hwat. Al *þat* good het. þe þuht[e] andsete. *þat* forbode þe þuhte *swete. Iuele wurmes mote þe chewe: swo we[6] þe be *þat* tu me [ne] rewe. for þine gulte ishal nu to pine. rotie mote þu to time. Ðus wareð þe sowle þe licame. for *þat* hit haueð þar after ierned. Among *þat* þe sowle witeð. þe licame worpeð hewe. þe frendmen him biwepeð gef þar anie ben. bigemeð þe licame: *and* forgemeð þe sowle. þanne fon uncuðe me[n] to þe aihte þe arure his waren. alse þe boc seið. *Relinquent alienis diuicias suas.* Hie bileueð uncuðe me[n] þe aihte þe hie forleten habbeð. þe man is uncuð. þe oðer: þe nele naht him cnowen. ne helpen him gief he neod haueð. þus doð þe libbende frend to-genes þe liggende. Gief þe quike haueð aihte þe were þe dedes ærrure. þe he him biqueð. þo he him seluen habben ne mihte. þe quike hem doð him selue to note. *and* nohte deades sowle to note. Ac seið to hwam he wið speketh, hwi sholde ich him luuien siðen he was him seluen loð. hwi sholde ich him helpen: him self ne wolde: þo he mihte. Hwi sholde ich dele for him: *þat* he ne mihte bileuen. þe hwile he hise waren: he dude his wille þar-offe. Swo ich wile

[1] *MS.* nihte.

[2] *MS.* gief.

[3] *MS.* bed.

[4] *MS.* om.

[5] *MS.* þincher.

[6] ? *read* wo.

* p. 131.

The soul's complaint on leaving a good body.

The soul's lament on leaving a wicked body.

How the living treat the dead.

The living despises the dead and refuses to help him, because while alive he helped not himself.

I do mine now it is turned over to me; and let each man learn to help himself the while he is able. Now ye have heard that sorrowful is our coming hither and sorrowful is our departure, and our abode here is very grievous. Then let us now follow St. Andrew's fair example, and long to go hence to a sure habitation where our Lord dwelleth, and to which he hath invited us—*Scilicet terra promissionis, civitas habitationis, conversatio cœlestis.* That is the promised land in which is the most winsome city and the most heavenly abode wherein all angels dwell. There hath each patriarch, prophet, apostle, martyr, confessor, and virgin made a fair city to dwell in, as bright as the sun. Each believing man who is bidden thither shall find there his city as he here maketh it by his fair mode of life; and in the fellowship of our Lord himself and of all saints shall have eternal life and endless bliss, and all happiness and perfect mirth, which is so great and so beautiful and so sweet, as St. Paul saith, *Quod oculus non vidit, et auris non audivit, et in cor hominis non ascendit;* so much mirth is in the city of heaven, that eye may not behold so much, nor ear hear, nor heart think. *Ad quam nos ducat, qui vitæ præmia donat.*

XXX.

BE STRONG IN WAR.

Estote fortes in bello et pugnate cum antiquo serpente. These few words that I here now declare, our Lord spake in his holy gospel at a time when he dwelt bodily upon earth among mankind and wandered in the land of Jerusalem, and in these words exhorted those to whom he spake to a fearful conflict; and because that the conflict was and is difficult to undertake, he promised them a great reward, provided that they would meekly undertake it, and thus said, *Estote fortes in bello,* &c., be strong in battle and fight against the old serpent, and if ye be stronger than she (the serpent) ye shall receive for a reward the endless kingdom—*Quia vero diversa hominum genera sequebantur ut audirent eum, et*

mine nu hit is to me iturnd. *and* leren elch man to helpen him seluen þe hwile he mai. Nu ge habbeð iherd þat sorehful is ure hider cume. *and* sorilich ure henen sið. *and* hure he[r]-wunenge is swiðe reulich. Wule nu þanne foleg seinte andreues faire forbisne. *and* þenchen heðen to fare to siker wunienge. þar ure helende wuneð. *and* haueð us to cleped. *Scilicet terra promissionis. Ciuitas habitacionis. Conuersacio celestis.* Ðat is þat bihotene lond. þar is *on þe wunsume[1] bureh. *and* on þe heuenliche wunienge þar alle englen inne wunien. Ðar haueð elch patriarche. *and* prophete *and* apostles. *and* martirs *and* confessors. *and* uirgines maked faier bode inne to wunien. swo briht se sunne. Elch bilefful man þe is þider iboden. shal finden þare his buttle. swulc se he hit here maketh. mid his faire liflode. *and* on þe fereden of ure helende seluen. *and* of alle halegen. shal habben eche lif. *and* endelease blisse. *and* alle selðe *and* fulle muriðe. þe is swo muchel *and* swo faier. *and* swo swete. alse *Seint* paul*us* seið. Quo*d oculus non uidit.* et *auris non audiuit* et *in cor hominis non ascendit.* Swo muchel muriðe is in þe bureh of héuene *þat* eie ne maig swo muchel biholden. ne [ere] lhisten ne herte þenchen. *Ad quam nos ducat. qui uite premia donat.*

* p. 132.

[1] *MS.* wum-sume.

Each believer is invited to that abode where St. Andrew dwells in eternal bliss.

XXX.

[ESTOTE FORTES IN BELLO.]

Esto[te] fortes in bello. et *pugnate cum antiquo serpente.* Ðos feawe word þe ich nu here forð-teah seide ure drihten. on his holie godspelle. at sume selc þo þe he wunede licameliche on eorðe. among mannen *and* wandrede inc þe lond of ier*usalem*. *and* mid þese wordes munegede þo þe he wið spac: to griseliche fihte. *and* for *þat* þe *þat* fiht was *and* is arueð to þolien. he bihet hem muchele mede. wið þan *þat* hie wolden hit admodeliche þolien. *and* þus quað. *Estote fortes in bello.* et cetera. Beoð stronge on fihte. *and* fihteð wið þe ealde neddre. *and* gef[2] [gie] ben strengere þane hie: gie shulle fon to mede *þat* endeles kineriche. *Quia uero diuersa hominum genera sequebantur ut audirent eum.*

All men are exhorted to undertake a fearful conflict.

They are promised a reward for bravery.

[2] *MS.* ges.

ipse sermones suos direxit, tum ad discipulos, tum ad populum, tum ad hos et illos, aperiendum est et quibus, et de qua fortitudine et de quo bello, et de quo serpente et de quo regno dixit. Many people followed our Lord to hear his wise words and to see his wonderful works, and to have from him their sustenance, and some to get their health from him. And therefore I will say to you what people he thus admonished. Some men lay in their sins and would not renounce them, and in that wise held with their foe; he did not exhort them to this conflict, but he admonished those who had forsaken, repented, or began to repent of their sins, and therefrom kept themselves and prayed for mercy. And chiefly the twelve apostles, and among them the lord St. N[athaniel], whose day it is to-day, and for whose sake we are here assembled, and thus spake, *Estote fortes in bello*, &c.—Be strong in battle, and fight the old serpent, and receive eternal bliss for a reward. Of the strength that our Lord exhorts us to have, the 'wisdom-book' speaketh and saith, *Fortitudo simplicis via domini*—God's way is strong to the simple man. Simple or double is each man. Of the double man speaketh the lord St. James, thus saying, *Vir duplex animo inconstans est in omnibus viis suis.* The double man is unsteadfast in all his words [ways]. Double or manifold is the man who is unsteadfast, in works or in words or in thought, towards God or towards man, and therefore is wholly lost, life (body) and soul. But that man is simple who hath a humble mind and noble speech and good works, and is steadfast towards God and men; as Job was, who fought against the devil, of whom the book saith, *Erat vir ille simplex et rectus ac timens domini et recedens a malo.* He was a simple, righteous, and God-fearing man, strong in the fight, of which I spoke. And that strength he had of God's way in which he was—*Via domini, qua venit ad nos et nos ad eum, est misericordia et veritas.* God's way—in which he cometh to man and man to him—is mercy and truth. Mercy he showed man when he sent his holy prophet to comfort the guilty of this wretched world, and promised them that he would come and deliver them from eternal woe. Truth he showed them when

et *ipse sermones suos direxit. tum ad discipulos tum ad populum. tum ad hos* et *illos áperiendum* est. et *quibus*. et *de qua fortitudine*. et *de quo bello*. et *de quo serpente*. et *de quo regno dixit*. Manie mannisshe folgeden ure *drihte. to herende his wise word for to isen his wunderliche deden. *and* of him to habben heore bileue. *and* sume to fechen at him here hele. *and* for þi wilen segen eow hwilc mannisshe he þus munegede. Sume leien on here sunnes. *and* ne wolden hem naht forleten. *and* on þat wise mid here fõ hielden. hem ne munegede he naht to þisse fihte. Ac þo he munegede. þe hadden heore sinnes forleten *and* bette. oðer bigunnen to beten. *and* hem þarwiþ buregen *and* milce beden. And nameliche þe twolue apostles. *and* among hem þe louerd saint N. hwos dai hit is to dai. *and* for hwos luue we beð here gadered. *and* þus queð. *Estote fortes in bello*. et cetera. beoð strange on fihte. *and* fihteð ealde neddre. *and* foð eche blisse to mede. Of þe strengðe þe ure drihten us to munegeð. specð wisdom boc *and* seiþ. *Fortitudo simplicis uia domini*. Godes wei is strong þe ofealde man. Ofeald oðer twifeald is ilch man. Of þe twifealde man specð þe louerd *Seint* Iame þus *que*ðende. *Uir dupplex animo inconstans est in omnibus uiis suis*. Ðe twifealde man is unstedefast on allc his spechen[1]. Twifold oðer manifold is þe man. þe nis stedefast ne on dade. ne on[2] speche. ne on þonke. ne [to-]genes gode. ne to-genes man. *and* þar-fore is forloren lif *and* sowle. Ae þe man is ofeald. þe haueð edmod þanc. *and* eðele speche. *and* edie dade. *and* is stedefast to-genes god *and* men. alse Iob was. þe wan wiþ þe wurse. of hwam þe boc seiþ. *Erat uir ille simplex* et *rectus ac timens domini*. et *recedens á malo*. He was ofeald man *and* rih[t]wis. *and* Godfriht. *and* strong on þe fihte þe ic offe speke. *and* þat strengðe he hadde of godes weie. þe onne was. *Via domini qua uenit ad nos* et *nos ad eum*: *est misericordia* et *ueritas*. *Godes weie þe he comeð one to mannen. *and* men to him: is mild-hertnesse. *and* soðfastnesse. Mildhertnesse he kidde mannisse þo þe he sende his holi prophete to freurende þo forsinegede of þis wrecche woreld, *and* bihet hem þat he cumen wolde. *and* lesen hem of eche wowe Soðfastnesse he cudde him: þo þe he him seluen

* p. 133.

How our Lord admonished those that sought him to be strong in fighting against the devil.

Simple or double is every man.

[1] *Read* weies.

[2] *MS.* os.

Of the simple man.

* p. 134.

Of God's mercy and faithfulness to man.

that he himself came and performed his promises, and by his own death delivered all mankind from eternal death, thanked be he! That same way ought all men to hold who purpose to come to God, and who show themselves mercy and truth according to their ability. That man shows himself mercy who bethinketh of his sins and understands that he hath there-through lost heaven's weal and merited hell's torment, and sorely bemourneth it and forsaketh those sins and cometh to shrift. Truth he showeth, also, to himself when he showeth his sins [to the priest] as they were done, and omits nought thereof, nor aught that he hath left undone, and thereof promiseth amendment, and as far as he can performeth it and prayeth for mercy, and thenceforward keeps himself from sin. Now ye have heard to what strength our Lord exhorts us, hear now to what conflict we ought to apply this strength. The holy man Tobias saith what fight this is, thus saying, *Militia est vita ominis super terram;* man's life above earth is warfare. And against what foe man ought to fight the holy apostle tells us, where he saith, *Non est nobis colluctacio adversus carnem et sanguinem sed adversus rectores tenebrarum*—We fight not against flesh and blood, but against accursed spirits that rule the darkness; and in another place more plainly thereof speaketh, thus saying, *Caro concupiscit adversus spiritum, spiritus autem adversus carnem, ut quæcunque vultis illa* [*non*] *faciatis;* the body warreth against the spirit and the spirit against the body, and so strive and contend with one another, so that all that is hateful and displeasing to the one is pleasing to the other. And in this conflict each man is strong who subdueth the body and restraineth his will and adorneth his soul and performeth her will. And in another place he saith, *Abstinete vos a carnalibus desideriis, quæ militant adversus animam;* abstain from fleshly lusts that war against the soul, and tempt her in many ways with deceitful wiles, and strongly attack and sorely wound her; and it is easier for him to deceive her because they dwell nigh together, as the book saith, *Nulla sævior pestis quam familiaris hostis;* there is no worse foe than a deceitful friend. *Ab invisibili hoste difficile cavetur assultus;* hard it is to preserve ourselves from this foe, for one knoweth not in what quarter he is. And hard it is to ward off the dints (blows),

com. *and* his bihese lestede. *and* mid his ȝene deaðe al mankin alesde of eche deaðe þonked wurðe him. þat ilke wei ogh al mankin to holden þe þencheð to cumene to gode. *and* kiðeð him seluen mildhertnesse. *and* soðfastnesse. *and* after his mihte. þe man kið him seluen mildhertnesse þe biðenche ð on his sinnen. *and* understant *þat* he haueð þer þurh forloren heuene wele. *and* of-erned helle pine *and* þat sore bimurneð. *and* þo sinnes forleteð. *and* to shrifte cumeð. Soðfastnesse he kið ec him seluen þenne he his sinnes alle swo sheweð alse hie don weren. *and* noht þer-offe forleten. ne noht *þat* to non ne don. *and* þer offe bote hihat. *and* bi his mihte lesteð hit. *and* milce bit. *and* þanen-forðward wið sinne him beregeð. Nu ȝe hauen herd to wich strengðe ure drihten us to munegeð. hereð nu to wiche fihte we ozen þis strengðe notien. þe holi man tobias seið wiche fiht *þat* is þus queðinde. **M***ilicia est uita hominis super terram.* Mannes liflode buuen eorðe is fardung. An[d] to-genes hwuch fo man agh furðien seið þe holi apostle. þer he seið. *Non est nobis colluctacio aduersus carnem carnem*[1] et *sanguinem*. sed *aduersus rectores tenebrarum.* We ne fliteð noht to-ȝenes flesh. *and* blod. ac to-ȝenes awerezede gostes þe *welde ð þesternesse. *and* on oðer stede wisluker þe[r] of speð þus queðinde. *Caro concupiscit aduersus spiritum spiritus autem aduersus carnem. ut quecunque uultis illa faciatis.* Ðe lichame winneð to ȝenes þe gost. *and* þe gost to ȝenes þe lichame. *and* swo fliten *and* winnen bitwenen hem. *þat* al *þat* is on unlef *and* unqueme. hit is *þat* oðer iqueme. *and* on þis fihte is ech man strong. þe awelt is lichame. and his wille binimeð. *and* wlenceð his soule. *and* hire wille drigeð. *and* on oðre stede he seið. *Abstinete uos á carnalibus desideriis que militant aduersus animam.* Wið-teoð ȝiu þe fleshliche lustes þe fliteð to-ȝenes þe soule. *and* fondeð hire á fele wise[s] mid swikele wrenchen. *and* feste bisetteð. *and* sore for-wundeð. *and* beoð þe smeðere him to biswikende. for þan þe þei nehȝie wunien. alse þe boc seið. **N***ulla sevior*[2] *pestis quam familaris hostis.* Nis non werse fo[s] þene frakede fere. **A***b inuisibili hoste difficile cauetur assultus.* Arueð it is wið þe fo to berȝende. for me ne wot a wiche halfe he beoð. *and* arueð hit is þe dintes to kepende. for

How a man is merciful to himself.

The words of Tobias.

[1] *So in MS.*

Fight against the spirits of darkness. * p. 135.

Restrain fleshly lusts.

[2] *MS.* senior.

No worse woe than a false friend.

for one knows not whence he (the foe) will come. To such conflicts our Lord bids us, and to manifest therein our strength, and in every battle against the old serpent who deceived Eve and Adam and all their offspring—*Diabolus nominatur sic serpens propter tria; invidia tabescit, sine strepitu serpit, quod pungit veneno afficit.* The serpent doth three things bodily that the devil performeth spiritually. The serpent hath malice and envy, and creeps about secretly and poisoneth all she stingeth. So hath the devil malice and envy to men, because to them is promised the exalted seat in heaven, from which he fell through his pride, therefore he endeavoureth to hinder them with all his hostile wiles, and would not that mankind should have that which he cannot have; but would that man were dead though he himself were the worse, as the apostle saith, *Per invidiam mors intravit in orbem terrarum;* through envy came death into the world all-about. Again, the adder creeps secretly; so doth the devil. When he findeth man's heart empty of right belief and of true love, he seeketh until he findeth an opening, and secretly sneaks therein; at the eyes, if they be open to behold aught idle or unprofitable; at the ears, if they are open to listen to what is idle or unprofitable; at the nose, if it is open to sniff up illicit smells; at the mouth, if it is open to speak amiss; or in eating or drinking to do amiss; at the privy parts, if they be ready for lascivious deeds. *Hæ sunt autem v. portæ mortis, per quas ingreditur auctor mortis, ut occidat et efferat mortuos;* at these five gates goeth in the worker of death and therein acts, as the Psalmist saith, *Per mille meandros agitat quieta corda,* with a thousandfold devices he troubles the heart, and seeketh out the thought that was previously feeble, and woundeth the heart with his treacherous wiles, and with the penetrating venom searcheth through all the soul. Thus warreth the devil against all men, and subdues too many thereof to his will, and those are all unarmed against him who have not that wherewith they may protect themselves. They know not when, nor on what side, nor in what way he will attack them when he unexpectedly giveth them his dints. But all who bear God's weapons and can defend themselves shall be preserved. Let us now intreat our Lord that he may keep us in this conflict and give us those weapons to defend ourselves with, which the apostle speaketh of, thus saying, *Induite vos armatura dei, ut possitis stare adversus insidias*

me ne wot hwanene he shal cumen. To swiche fihte bedeð ure drihten us. *and* þat we kiden þer one ure strengðe. *and* at ech fihte to-genes þe alde neddre þe bipehte eue: *and* adam: *and* al here ofspring. *Diabolus nominatur hic serpens propter tria. Inuidia tabescit. Sine strepitu serpit. Quod pungit ueneno afficit.* Neddre doð þre þing lichamliche: þe þe deuel drizeð gostliche. hie haueð niðe. *and* onde. *and* smuzð dizeliche. *and* attreð hwat heo prikeð. Swo haueð þe deuel niðe. *and* onde to men for þan. *hem is bi-hoten þe hege sete on heuene. þe he fel of. þurgh is orezel þerefore he cumeð[1] letten hem mid alle his widerfulle wrenches *and* ne wolde *þat* mankin hadde *þat* he hauen ne mai. ac wolde *þat* man dead were þehg him seluen þe werse were. alse þe apostle seiðe. *Per inuidiam mors intrauit in orbem terrarum.* Ðurch onde com deað in to þe worelde: al umbegonge. Eft-sone. neddre smuhgð dizcliche. Swo doð þe werse. þenne he auint mannes heorte emti of rihte bi-leue. *and* of soðere luue. he seche forte *þat* he open fint. *and* dizeliche smuhgð þer inne. at te ezen zif it open ben to bi-holden idel. oðer unnut. atte earen zif it open ben to listen unnut oðer idel. at te nose zif it beoð open to snuuende unluuede breð. at te muð zif hit open beoð to spekende mis. oðer on ete. oðer on drinke to mis don. at te shape zif hie redie ben to golliche deden. *He sunt autem. v. porte mortis. per quas ingreditur autor mortis. ut occidat. et efferat mortuos.* attese fif gaten fareð in deaðes wrihte. *and* þer inne doð: alse þe loftsongere seiðe. *Per mille meandros agitat quieta corda.* Mid þusendfeld wrenches he þe herte to-wendeð *and* al te seche *þat* þonc þe was er swo ficble. *and* wunde þe hertes mid hinderfulle wrenches. *and* mid te shene attre þurh seche al þe soule. Ðus flite þe fiend wiðe alle men. *and* to fele þer-of walt to his wille. *and* þo ben alle unwepnede. þe ne hauen mid hwan hie hem werien. Ne ne wite wanne. ne awiche. halue ne awiche wise he hem wile bisette þanne þe he hem unwarliche his dintes giueð. Ac alle *þo þe godes wapne bereð. *and* hem burege cunnen: hie ben boregen. Bidde we nu ure helende *þat* he us healde þis win. *þat* he geue us þo wapnes mide us to weriene: þe þe apostles offe speke. þus queðende. *Induite uos armatura dei. ut possitis*

Why the devil is called a serpent.

* p. 136.

1 *Read* cunneð?

The devil creeps into man through the five senses.

He has a thousand tricks.

* p. 137.

diaboli; clothe you with God's weapons, and defend yourselves from the assaults of the devil. *Sumentes loricam fidei, galeam spei, clipeum caritatis, gladium spiritus sancti, quod est verbum Dei*—Have right belief for a hauberk, and hope for a helmet, and true love for a shield, and God's word for a sword. *His armis munitus vicit David Goliam*—With these weapons did David invest himself when he overcame Goliath. So desireth Christ that we may, and also use all these weapons in this conflict against the old serpent, that is the enemy of all men, and that we may overcome him and have for a reward eternal bliss in the endless realm—*Quod nobis præstet qui sæcula per omnia regnat*

XXXI.

[BE WARY AND WATCHFUL IN PRAYERS.]

Estote prudentes et vigilate in orationibus. The heavenly keykeeper St. Peter saw that our elders had many foes, and we also have, who are very crafty in treachery and quick to betray us, and will do so unless we are on our guard; and they may much the easier if they find us sleeping, since no man defends us, nor are we ourselves able; and God will not, I am afraid, unless we the more diligently beseech him, and therefore the apostle in these few words that I now bring forward, exhorts us to three things: one is prudence, the other is watching, and the third is prayer, thus saying, *Estote prudentes*, &c. Be prudent and wary and watchful, and pray to God that he may give you prudence and wariness wherewith to defend yourselves; and these three things useth every man in two ways—well and badly. Man useth it badly who with shrewdness deceiveth his fellow-Christian and hindereth his own soul, as do chapmen (traders) of every kind in every bargain, and slanderous men who spread reports about and turn wrong to right and right to wrong, and all those who do wrong and deceive their fellow-Christians. That man hinders his own soul and separates himself from

stare aduersus insidias diaboli. Shrudeð eow mid godes wapne. *and* werieð eow wið þe defles waitinge. *Sumentes loricam fidei. Galeam spei. Clipeum caritatis. Gladium* spirituc *sancti quod est uerbum dei.* Habbeð rihte bileue to brunie. *and* hope to helme. *and* soðe luue to shelde. *and* godes word to swerde. *His armis munitus uicit dauid goliam.* Mid þos wapnes *dauid* shrude him mid þe he ouercam goli*am.* Swo wille crist *þat* we moten. *and* alle þese wapnes here noten on þis fihte to-genes þe ealde neddre. *þat* is alre manne fo. *þat* we him moten ouercumen. *and* habbe to mede eche blisse: *and þat* endelese kineriche. *Quod nobis prestet qui secula per omnia regnat.*

Our spiritual armour.

David was armed with these weapons when he overcame Goliath.

XXXI.

[ESTOTE PRUDENTES ET VIGILATE IN ORATIONIBUS.]

Estote prudentes et *uigilate in oracionibus.* Ðe heuenliche keiherde sainte peter iseih *þat* ure elderne hadden fele fon. *and* we habbeð alswo. Þe ben alto smiele[a] on swikedom. *and* hwatte us to biswikende. *and* wulled swo don bute we wurðen us warre. *and* mugen mucheles þe eðere. gef hie findeð us slepende. Ðane no man us ne wereð. ne us seluen ne mugen. ne god nele ich ndrade: bute we him þe gernere bidden. *and* þar-fore þe apostel on þos feawe wordes þe ich here forð teazh: munegeð us to þrie þinges. On is giepshipe *þat* oðer is wakienge. þe þridde is bede. þus queðende. *Estote prudentes.* et cetera. Beð giepe. *and* warre. *and* wakieð. *and* *bidde ziu to gode. *þat* he ziue ziu zepshipe. *and* warshipe ziu wið to werien. *and* þese þreo þing noteð ech man on two wise: wel: *and* wroðe. Man hit noteð wroðeliche. þe mid zepshipe bicheð his emcristen. *and* hindreð his azene soule. alswo doð eches kinnes chapman: on eche chepinge. *and* talewise men þe speches driuen, *and* maken wrong to rihte: *and* riht to wronge. *and* alle þo: þe unriht don. *and* here emcristen bicharen. þe man hindreð his agene soule: *and* deleð him fro gode. *and* fulsteð

[1 Pet. iv. 7.]

St. Peter says we have many foes.

God alone can help us against them.

The apostle tells us of three needful things:—

* p. 138.

wariness, of which there are two kinds;

[a] Read *smiehe* or *smieliche.* See p. 195, l. 5, and p. 205, l. 19, where the correct reading, *smehe* or *smehliche,* is suggested.

God and lendeth himself to the devil, who is greedy for world's riches and greedy to gain them, and wary in keeping them. Such craftiness the apostle forbiddeth where he saith, *Nolite esse prudentes apud vosmetipsos;* be not wary against yourselves. That man is crafty against himself that is wily to deceive and cheat another man and [all] to serve his own purposes, as the fox that with his wiles overcometh other animals and hath his will thereof. That man useth well his wariness who preserveth himself from his own soul's loss and meriteth afterwards his soul's gain. To such wariness exhorted our Lord his apostles, thus saying, *Ecce ego mitto vos*, &c. When our Lord sent them they were meek as sheep, among the unbelieving people that would annoy them, and did so, as the wolf doth (annoy) the sheep; and he thus said, *Estote prudentes sicut serpentes;* lo, I send you as sheep among wolves; be then wary; and he said to them how wary—as the serpent. Though the serpent is evil, nevertheless one may profitably take heed of her. *Est equidem genus serpentum quod, cum timet periculum, occultat caput sub corpore, et corpus obicit periculo.* There is one sort of serpent that covereth her head with her body when harm is offered her, for her life is in her head. So did Job, to whom there was none like upon earth in alms (? holiness), when the devil tempted him and would deprive him of his life, who was to our Lord the dearest of all living things; and if he had striven with God as the devil instigated him, then would he have lost God, Who is eternal life. But he used the serpent's wiliness, and, with its help, put his body before his head against the harm that the devil would do to him, when he brought the manifold misfortunes upon him. First he stript him of his sheep, which were his worldly possessions, *Scilicet septem millia ovium, et tres millia camelorum, et quinquaginta juga boum, et quingenti asini*, which comprised seven thousand sheep, and three thousand camels, and fifty yokes of oxen, and five hundred asses; all these riches adorned his dignity, as beautiful garments do the body. *Sicut legitur, temporalia sunt quasi quædam corporis indumenta.* As the wise man said—Earthly riches are man's garments. *Inde tulit ei septem filios, et tres filias, et familiam multam nimis—*

him to ðe deuel þe is gredi uppen woreld richeise. *and* gredi him to pinende[1] *and* ziep him to biwitiende. Swich zepshipe forbedeð þe apo*stel.* þere he seið. *Nolite esse prudentes aput uosmetipsos.* Ne beo ze noht zepe to-zene ziu seluen. Ðe man is ziep to-zenes hi*m* seluen? þa*t* is smegh oðer man to bi-charren. *and* to bi-swiken *and* his azene wille to fremen. Alse þe fox þe mid his wrenches walt oðer deor? *and* haueð his wille þerof. Ðe man noteð wel his ziepshipe. þe birgeð him seluen wið his azene soule unfreme. *and* erneð afte*r* his soule freme. To swich ziepshipe minezede hure helende his apo*stles. and* us bi hem þus queðinde. *Ecce ego mitto uos* et cetera. Ðo ure helende sende hie þe weren milde alse shep among þa*t* unbilefde folc þe wolden dreuen hem. *and* swo diden alse wulf doð shep *and* seide þus. *Estote prudentes sicut serpentes.* Here ich ziu sende alse shep amang wulfes. beoð þenne ziepe. *and* seide hem wu ziepe. alse þe neddre. þegh neddre beo iuel naðeles man nimeð of hire zeme of gode. *Est equidem genus serpentum quod cum timet periculum occultat caput sub corpore.* et *corpus obicit periculo.* anes kinnes neddres is þe mid hire lichame heleð hire *heued. þane he beð of harme offered. for hire lif is on hire heued. Swo dude Iob. þe nes non abuuen eorðe hi*m* ilich on almesse[2]. þo þe deuel him fondede. *and* wolde him binimen his lif. þa*t* was ure drihte leuest of alle liuiende þing *and* gief [he hadde] werred wið god alse þe deuel hi*m* to eggede. þanne hadde he forloren god þe is eche lif. Ac he notede þe naddre giapshipe. *and* dude his licame mid his helpe biforen his heued? to-genes þe harm þe þe deuel hi*m* dude. þo þe he brohte þe manifeald unlimpes uppen him. Erest he strepte of him his shep. þe waren his woreld winne. *scilicet vii milia ouium.* et *iiij. milia camelorum* et. *l. iuga boum.* et *quingenti asini.* þa*t* waren seuen þusend shep. *and* þrie þusend oluontes. *and* half hundre giokes of ocsen. *and* fif hundred assen. alle þos wennen huihten his wurðshipe. alse faire wedes don þe licame. Sicut legitur. *Temporalia sunt quasi quedam corporis indumenta.* Alse þe wise seide. Eorðeliche winne ben mannes wedes. *Inde tulit ei. vijtem filios*? et *iij. filias.* et *familiam multam nimis.* After þa*t*

shrewdness shown in cheating our neighbours is forbidden.

[1] ? *read* winende.

A man is truly wary when he takes care of his soul.

Our Lord bade his disciples to be as wary as serpents.

* p. 139.

Job used the serpent's cunning in his contest with the devil.

[2] ? halinesse.

How Satan dealt with Job in regard to his worldly possessions and offspring.

Afterwards the devil deprived him of all his offspring, which were, his seven sons and three daughters, and all the great household that should honour him, which had formed his strength against his bodily foe. *Cum percussit eum ulcere pessimo;* finally, he wounded him wellnigh to death, so that he could not find a place in all his body where he might put his finger except upon wounds. And in all these afflictions Job never distrusted our Lord, but thanked him for that woe, as he previously did for the weal, thus saying, *Dominus dedit, Dominus abstulit: sicut Domino placuit, ita factum est: sit nomen Domini benedictum*—Our Lord gave it, our Lord hath taken it away; it has happened as our Lord has wished it—exalted and praised be his holy name! *Caput quod occultavit fides ejus fuit.* The head that he covered from the devil's instigation was his right belief which he held fast, for as man's head is his highest limb and leader, so right belief directeth the soul and leadeth it aright to God. *Est et aliud genus serpentis, quod habet in capite gemmam; ne exaudiat incantantes, alteram auriculam ad lapidem applicat, alteram postremitatis suæ obturat.* There is another sort of serpent, out in other lands, that hath in her head a precious stone, and the inhabitants sometimes charm her and so capture and kill her to obtain possession of the jewel; but when the serpent perceiveth that they are seeking her, she guards herself from them, as the Psalmist saith, *Sicut aspidis surdæ, et obturantis aures suas, quæ non exaudiet vocem incantantium.* The adder seeketh a stone and layeth one ear thereto, and in the other ear she putteth her tail and so stoppeth up both, that she may not hear their voice nor their song, and thus she escapeth her foe and preserveth her life. Let us observe this good example and follow her according to our ability. *Nos sumus quasi serpentes; terræ corpore adhærentes caput, nostrum fides; nostra gemma in capite, deus in mente. Diabolus incantator, suggestio incantatio; petra Christi divinitas; postremitas ejus humanitas; auricula intellectus noster.* We are as the serpent that creepeth prostrate upon the earth, and we do so when we seek and use and enjoy the earth's fruits in corn and other acquisitions. The serpent sometimes turneth herself to her

þe deuel hadde binumen him al his strene: *þat* waren his seuen sunes *and* þrie dochtres. *and* al þat muchele husshipe: þe him sholde heren. þe hadde boden his strengþe to-genes his licames-lice[1] fo. **C***um percussit eum ulcere pessimo.* Siðen-mest he wundede him wel neih to deðe. Swo *þat* he ne mihte finden on al his licame hwar he his finger on sette bute uppen wunden. And on alle þese limpes. ne untrowede neure Iob to-genes ure drihten. ac þonkede him of þan wowe. alse dude ar of þe wele. *þus queðinde. **D**ominus dedit dominus abstulit sicut domino placuit ita factum sit nomen domini benedictum.* Ure louerd hit ȝaf ure louerd it binam. hit is worðen alse ure louerd wolde heȝed. *and* hered beo his holi name. **C***aput quod occultauit fides eius fuit.* *þat* heued *þat* he helede. wið þe deules eginge, was his rihte bileue. *þat* he held faste. for alse mannes heued. is heȝest lime: *and* latteu. swo wisseð rihtte bi-leue þe soule: *and* ledeð hem[2] riht to gode. **E***st* et *aliud genus serpentis. quod habet in capite gemmam ne exaudiat incantantes. alteram auriculam ad lapidem applicat.* **A***lteram postremitatis sue obturat.* Oðer kinnes neddre is ut in oðer londe. *þat* haueð on hire heued derewurðe ȝimston. *and* te londes men hire bigaleð oðer wile. *and* swo lacheð. *and* doð of liue: for to hauen þe ȝimston. ac wanne þe neddre hit underȝit *þat* hie sechen after hire. hie warneð hire wið hem alse þe salm wurhte seið. *S**icut aspidis surde* et *obturantis. a*ures *s*uas *q*ue *n*on exaudiet *u*ocem *i*ncantantium. þe neddre secheð á ston *and* leið hire on eare þer to. *and* hire oðer eare pilteð hire tail þer inne. *and* swo for-ditteð eiðer. *þat* hie ne muge heren here remenge. ne here gal. *and* þus atbresteð hire fo. *and* berged hire liue. Nime we ȝeme of þis faier forbisne. *and* folȝen hire bi ure mihte. [**N**]*os sumus quasi serpentes terre corpore adherentes* **C***aput nostrum fides nostra.* [**G**]*emma in capite deus in mente.* **D***iabolus incantator. suggestio incantacio petra* christi *diuinitas postremitas*[a] *eius humanitas. auricula intellectus noster.* we bed alse þe neddre. hie smugð strect bi þe eorðe *and* we don alse. þenne we þe eorðe blostmes. on corne *and* on ahte biseceð. *and* weldeð. *and* noteð. þe neddre hire *tur*neð wile to

[1] *So in MS.*

Job thanked God equally for *woe* as he did for *weal.* [Job i. 21.] — * p. 140.

[2] *So in MS.*

Of the adder that has a jewel in its head.

[Ps. lviii. 4.]

She stops one of *her* ears with her tail and heareth not the voice of the charmer.

The adder sneaks along the ground.

[a] Originally *postremitatis.* By means of a strong glass a faint line appears to be drawn through *tremita.*

destruction, so do we when we so firmly hold our world's wealth as not to come to honour God's Table on high days, nor to help the poor each day according to our wealth. The serpent hath in her head a precious jewel, and in our belief we have our Lord in whom we believe, who is the father of all lights and the well of all virtues. The wicked one with his charms instigateth us and tempteth us and leadeth us on to idle thoughts and unprofitable and evil speech, and with his wiles deceiveth us, except we the more warily defend ourselves; but when we draw away from the evil that assaults us, as I before said, let us go to the stone that the apostle speaketh of when he said, *Petra autem erat Christus*, that is, our Saviour Christ, who is called stone on account of his steadfastness. Upon him we lay our right ear when we understand that he is true God, and therefore let us approach him and so stop up the ear against the devil's lore. Our left ear we close with our tail when we understand that he became man for us (not for our deservings, but for his meekness) and suffered death in his body, and raised us from death, and promised us eternal life if we merit it here; and so we stop up the ear and do not hear the devil's charming. *Est et aliud genus serpentis, quod, cum senescit, de fonte gurgitat et virus evomat, per lapidis artum foramen transit et pellem deponit, sicque se novum efficit.* There is another kind of serpent that, when it is old, becometh young through its wisdom. Listen now in what way. When she is very thirsty she cometh to a well and drinketh so great a draught that she bursteth asunder and then vomiteth her venom, and cometh to a stone that has been pierced, and creepeth forcibly through the narrow hole, and so leaveth her skin behind her; then she gets another skin and becomes quite new. We are all as the serpent; she hath lived long, and we have long lien in sin. She hath much venom in her, and is hateful to man, and we hide vile sins in ourselves through which we are hostile to God; she becometh very thirsty and then seeketh a well and drinketh until she bursteth and vomiteth her venom; and when we think of our sins we sometimes desire to learn how we may forsake and repent of our sins, and come where sermons are preached, and we listen, and our heart becomes then so sore for our sins that wellnigh it bursteth. Then with our hearts we forsake sins and renounce them with our mouth, and by our Lord's direction we come to the stone that hath

tresle. *and* we don alse *þanne we ure woreld winne swo faste bi-witen. þenne we ne muȝen atemien to wurðen godes bord heȝe dages ne eche dai bi ure haue helpe wrecche men. Neddre haueð on hire heued derewurðe ȝimston. *and* we hauen on ure bileue ure drihten. on wam we bileuen. þe is alre lemene fader. *and* welle of alle mihtin. Man[1] mid is gele. egged us *and* fondeð. *and* forð-teð to idele þonkè. *and* unnutte speche. *and* iuele speche. *and* mid wiȝes bipecheð. bute we þe warluker us burezen. ac þenne we ateð *þat* te iuele fondeð us. alse ich er seide. buȝe we to þe stone þe þe apostel of spac þo he sede. *Petra autem erat* christuc. *Þat* is ure helend crist *þat* is ston nemned. for his stede-fastnesse. To him we leggeð ure riht eare þenne we understondeð *þat* he is soð god. *and* þere-fore nehleche[ð] us to him. *and* ditteð swo *þat* eare wið þe werses lore. Ure left eare we ditteð mid ure after ende. þenne we understonden *þat* he bi-com man for us. *and* noht for ure erninge. ac for his admodnesse þolede on his lichame deð. *and* arerde us of deðe. *and* eche lif us biget[1] gif we it here ofernið. *and* swo ditteð þe eare. *and* noh[t] ne hercnið here gal. *Est* et *aliud genus serpentis quod cum senescit de fonte gurgitat ut uirus euomat. per lapidis artum foramen transit* et *pellem deponit sicque se nouum efficit.* Oðer kinnes neddre is. þenne hie beð old. þurh hire ȝepshipe wurð eft ȝung. Listeð nu awiche wise. þenne hie beð of-þurst cumeð to sum welle. *and* drinkeð á draht swo michel *þat* heo chineð. *and* þenne speweð hire atter. *and* cumeð to ane þurlede ston. *and* criepeð nedlinge þureh nerewe hole. *and* bileueð hire hude baften hire. þenne[2] *þanne[2] cumeð hire oðer hude. *and* hie beð al newe. We ben alse þe nedre hie haueð longe liued: *and* we longe leien in sinne. Hie haueð muchel atter on hire: *and* is loð mannen. *and* we hudeð liðere sinnen on us. for hwan we beð andsete gode. Hire þurst swiðe. *and* secheð þanne welle *and* drinkeð *þat* hie to-chineð. *and* hire atter aspeweð. And þane we biðencheð on ure sinnes. Oðer hwile us luste leornie hwu we mugen ure sinnes forleten. *and* beten. *and* cumen þar man lorspel seið. *and* lusten. *and* wurð[3] ure heorte þanne swo sor for ure sinnes. *þat* wel neih hie to-chineð. Ðanne forsake we ure sinnes mid heorte. *and* for-hoteð mid muðe. *and* bi ure lorðewes

* p. 141.

[1] *So in MS.*

Christ is the stone of steadfastness.

We close our left ears when we understand aright the incarnation &c. of our Lord.

[1] *? read* bihet.

Of the adder that renews her youth.

She creeps through a perforated stone and leaves her old skin behind her.

* p. 142.

[2] *So in MS.*

[3] *MS.* wurd.

five narrow holes, that is our Saviour Christ, who suffered his holy five wounds for us, thanked be he! and there-through with difficulty we creep when we with fivefold penance make amends for our sins. The serpent leaveth her hide behind her and there cometh a new skin, and she becometh young. And we change our form when we forsake our foul mode of life and become young in purity, as we were before we sinned, as the book saith, *Veterem hominem exuimus et novum induimus*—We have put off the old man that defiled us all, and have put on the new that cleanseth all. Such wiliness have these three sorts of serpents, and our Saviour exhorted his apostles to have them, and [he exhorted] us by them; as St. Peter saith, *Estote prudentes et vigilate*—Be prudent and watchful. *Alii quidem dormiunt, alii autem vigilant.* Some men sleep fast, and some nap, and some are altogether watchful. That man sleepeth fast who lieth in such sins as seem sweet and are well-pleasing to him, but if our Lord findeth him thus sleeping, that is, in sin, he will never wake again. *Dormitans nunc oculos claudit nunc aperit, sed homo qui peccatum gemit, nec tum relinquit;* the man that nappeth sometimes raiseth his eyes and then seeth, and sometimes closeth them and then seeth not. So doth the sinner that greatly bemourneth his sins and sorely grieveth and thinketh to forsake them, and thereto endeavoureth and doth not follow it up. And if our Lord so findeth him he will send him to hell. The man who forsaketh his confessed sins, and by his priest's directions amendeth them, or beginneth to amend them, is altogether watchful. To such watching our Lord exhorts us in the gospel, where he saith, *Omnibus dico, vigilate;* all believers I bid thus to watch; but the heavenly Lord hath bidden us to watch in prayer, and to use such prayers as are needful for us. All holy prayers are needful for God-fearing men, but they are so many that they are hard to enumerate. Nevertheless thou mayest include so many in a few; and so doth each man when he sayeth his Paternoster. May our lord St. Peter, who thus exhorteth us to prudence and to watchfulness and to prayer, entreat for us with our Lord that He will give us such prudence and power thus to watch and pray, and will grant that our prayers may be successful, *qui vivit et regnat per omnia sæcula sæculorum.* AMEN.

wissinge cumeð to þe stone. þe haueð fif hole narewe. *þat* is ure helende *crist*. þe þolede his holie fif wunden for us. þanked wurðe him. *and* þar-þurh aruelliche crepeð: þane we mid fif-folde pine ure sinnes beteð. Ðe neddre bileued hire hude baften hire. *and* cumeð newe fel. *and* hie wurð jung. *and* we worpeð ure hewe. þane we forleteð ure fule liflode. *and* wurðeð junge on clenesse swo we waren ar þan we sinegeden. alse þe boc seið. *Veterem hominem exuimus.* et *nouum induimus.* We habbeð don of us þe ealde man. þe us horegede alle. *and* don on þe newe þe clenseð alle. Swilch giepshipe habbeð þese þrie kenne neddre. *and* ure helende minegede his apostles hem to habben. *and* bi hem us. alse seinte peter queð. *Estote prudentes* et *uigilate.* Beð warre *and* wakieð. *Alii quidem dormiunt. Alii autem uigilant.* Sume men slapeð faste. *and* sume nappeð. *and* sume mid alle wakieð. Ðe man slapeð faste. þe lið on swilche sinnes þe him þuncheð swete. *and* wel likeð. Ac gef ure drihten hine fint þus slepende. *þat* is on sinne: *ne wakeð he nafre ef[t]. *Dormitans nunc oculos claudit. nunc aperit. Sed homo qui peccatum gemit: nec tum relinquit.* Man þe nappeð wile to heueð his ezen *and* þenne seð. *and* wile leið togadere *and* þenne noht ne seð. Swo doð þe sinfulle. þe his sinnes swiðe bimurneð. *and* sore bisicheð. *and* þencheð hem to forleten. *and* þerto fundeð *and* noht ne folzeð. *and* zif ure drihten hine swo fint he wile hine sende to helle. þe man þe hise nemde sinnes forleten. *and* bi his shriftes wissinge bet. oðer on bote bifongen. he wakeð mid alle. To swiche wecche us minezeð ure drihten on þe godspelle. þer he seið. *Omnibus dico uigilate.* Alle bileffulle ich hote þus waken ac þe heuenliche louerd us het wakien on bede. *and* notien swiche bede. swo us biheue bie. Alle holie beden ben godfruhte men biheue. Ac þe ben swo fele *þat* hie ben arfeð tellen. Naðeles þu milht swo fele mid fewe biluken. *and* swo doð ech man þenne he singð is *pater noster.* Ure louerd seinte peter þe us minezeð þus to zepshipe. *and* to wecche *and* us to bidden. he þinge us to ure drihten *þat* he us ziue swiche zepshipe *and* mihte þus to wakien. *and* us to bidden. *and* zife us bene tuðe. *Qui uiuit* et *regnat* per omnia secula seculorum. amen.

Our stone is our Saviour's five holy wounds.

We become young when we lead new lives.

If we are found sleeping in sin, we shall never rise to life eternal.

* p. 143.

Prayers are needful for all Christian men.

The Paternoster contains many things in a small compass.

XXXII.

DISCOURSE UPON MARK VIII. 34.

Qui vult venire post me, abneget semetipsum et tollat crucem suam et sequatur me. Sorrowful may that man be that is in great affliction and one threateneth him with greater, and can and will bring it upon him; but that man may be blithe that is led from great woe to great weal, and such bliss is promised to us all. We are all in manifold afflictions in this world for our ancestors' transgressions and also for our own sins, but our Lord comforteth us with his gentle words, thanked be he! and inviteth us from our wontsome (habitual) woe unto his great bliss, and telleth in what mode and by what way we may come thither, thus saying, *Qui vult venire*, &c. Let the man who will follow me deny himself and bear his cross and come after me. When that he intended to go from earth into heaven he said these words to all those who then lived, or have lived, or who now live, and to those who will come hereafter; and he inviteth all, each in some wise, to endless bliss. But few thereof come [after Christ], and many remain, because it seemeth hard to them to forsake what they so greatly love. *Alii quidem amant peccata sua, alii parentes, alii vero possessiones atque alii voluptates et vicia;* some men love their sins, and some their kin, and some their earthly possessions, some their will and fleshly lusts and loathsome vices. Those who love their sins our Lord exhorteth, thus saying, *Pœnitentiam agite, appropinquabit enim regnum cœlorum,* cease from your sins and amend them, and preserve yourselves from them and from others; and pray for mercy while ye may, for doomsday is nigh at hand. Those who love their kin our Lord exhorteth, thus saying, *Omnis qui reliquerit patrem et matrem, fratrem et sororem, aut ceteros, propter nomen meum, centuplum accipiet et vitam æternam possidebit;* every man who for my name forsaketh father or mother, sister or brother, or others, and followeth me, shall in return receive a hundredfold reward, and

XXXII.

SERMO IN MARCUM VIII. 34.

Qui uult uenire post me abneget semet ipsum et tollat crucem suam. et sequatur me. Sori mai þe man ben þe beð on michele wowe. *and* me him more bihat. *and* mai *and* wile hit him lesten. Ac þe man mai ben bliðe þe me ledeð fram miche wowe to michele wele. *and* swich blisse me bihat us alle. Alle we ben on manifolde wowe on þis worelde. for ure eldrene giltes. *and* ec for ure agene sinnen. *ac ure drihten us frefreð mid his admodie worden þonkeð wurðe him. *and* laðeð us ut of ure wunsume wowe. to his michele blisse. *and* seið us on wiche wise. *and* bi wich weie we muȝen þider cumen. þus queðinde. *Qui uult uenire.* et cetera. Þe man þe wile folge me forsake him seluen *and* bere his rode *and* cume after me. þo þe he fundede to faren of eorðe in to heuene. he seide þos word to alle þo þe þo weren[1]. *and* siðen hauen ben. *and* þo þe nu ben. *and* þo her after cumen. *And* alle he laðeð ech asume wise to endelese blisse. Ac feawe þer-offe cumeð. *and* fele bileueð. for *þat* hem þinc̄ð iuel to forleten *þat* hie swiðe luueð. *Alii quidem amant peccata sua. Alii parentes. Alii uero possessiones. atque alii uoluptates.* et *uicia.* Sume luueð heore sinnen. *and* sume heore kin. *and* sume here eorðliche ahte. *and* sume here wille. *and* fleshliche lustes. *and* liðere lahtres. þo þe luuieð here sinnen laðeð ure drihten þus queðinde. *Penitenciam agite apropinquabit enim regnum celorum.* Swikeð of giure sinnes. *and* bedeð[2] hem. *and* bereȝeð ȝiu wið þo ? *and* wið oðere *and* biddeð milce þe wile þe ȝe muȝen. domes dai nehlecheð. þo þe luuieð here kin. he laðeð þus queðinde. *Omnis qui relinquerit patrem et matrem fratrem et sororem aut ceteros propter nomen meum centuplum accipiet et uitam eternam possidebit.* Ech man þe for mine name forsakeð fader. oðer moder suster oðer broðer. oðer oðre. *and* folȝeð me he shal fon þer-to-ȝenes hundredfeld mede. *and*

We are all invited to leave our woe and come into bliss.

* p. 144.

We are invited to follow Christ and to bear his cross.

[1] *MS.* þeren.

[2] *Read* beteð.

The reasons why men do not follow Christ.

Of the reward those shall receive that bear the cross of Christ.

shall have life without end. Those who love world's wealth he inviteth, thus saying, *Qui non renunciaverit omnibus quæ possidet non potest meus esse discipulus.* No man may follow me unless he forsake all the world's wealth that he enjoyeth. *Duobus autem modis renunciatur possessio, scilicet, desinendo habere et desinendo amare;* in two ways a man may forsake worldly wealth: one is to remove it from him so that he have it not [*i.e.* by giving it to the poor]; the second is to think so little thereof as not to love it. It is a venial sin if a man have wealth, but it is a great sin if a man love his wealth, because no man may love God and mammon. Those who love their will and their lusts and their vices our Lord exhorteth, thus saying, *Si quis vult post me venire,* &c. Every man who will come after me let him forsake himself and bear his cross and follow me. It is difficult to understand unless one pay very great attention thereto, how a man may forsake himself. Take heed now thereto, and by God's help I will tell you. *Duo sunt in homine alterum per naturam conditum, alterum per culpam illatum.* Two things are there in man—the one is the pure and bright and beautiful nature that God hath therein brought through his wisdom [i. e. the soul]; the second is wilfulness, and bodily lusts, and loathsome vices, through which no man may follow God nor come to him, unless he forsake and leave the foul incomer that the malicious devil hath brought into him, and keep also the pure nature that our Lord hath created, and therein continue and bear his cross. *Tres igitur cruces sunt de quibus hic agitur duæ mentis, et una corporis;* three crosses are there that I now speak of—two spiritual and one bodily. *Crux corporis est afflictio carnis, quando corpus membratim punitur;* the bodily cross is the pain that a man endures when his body is spread out and fastened to the cross, as our Saviour's holy body was on the holy rood, when that he suffered thereon, as his will was, and had a crown of thorns upon his holy head, which pricked him severely, and in his hands iron nails, and in his feet also; and was pierced in his side by a spear, and his holy body was spread and drawn out on the cross, and for our trespasses piteously drawn asunder. But a man may follow God and come to him though his body undergo no such torture nor be so spread

habben lif abuten ende. þo þe luueð woreld winne he laðeð þus queðinde, *Qui non renu[n]ciauerit omnibus que p. non p. m. e. di.* No man ne mai folȝe me bute he forsake alle þe woreld winne þat he weld ahg. *Duobus *autem modis renunciatur possessio. scilicet desinendo habere. et desinendo amare.* On two wise man mai forsake woreld winne. on is fersien hit fro him swo þat he it nabbe. oðer is. lete swo litel þer of: þat he it noht ne luuie. hit is eðeliche sinne þat man ahte welde. ac it is michel sinne: þat man ahte luuie. for þan no man ne mai luuien god *and* ehte. þo þe luuieð here wil. *and* here lustes. *and* lehtres. laðeð ure drihten. þus queðinde. *Si quis uult post me uenire* et cetera. Ech man þe wile cumen after me forsake him seluen. *and* bere his rode. *and* folȝe me. Hit is arfeð to understonden bute me nime þe more ȝeme þer-to hwu man mai hine selue forsake. nimeð nu ȝeme þerto. *and* ich ȝiu wile seggen. bi godes fultume. *Duo sunt in homine. alterum per naturam conditum. Alterum per culpam illatum*[.] Two þing ben in þe manne. on his þat clene *and* brehte *and* faire kinde þat god haueð þer-on broht þureh his smehnesse. þat oðer is wilfulshipe. *and* lichamliche lustes. *and* liðere lahtres. þi ne mai no man gode folȝen ne to him cumen bute forsake. *and* forlete þe fule on-cume. þe þe ondfulle feond on him brohte. *and* hilede þat clene ichinde. *and* þer-on bilef þe ure drihten shop *and* bere his rode. *Tres igitur cruces sunt de quibus hic agitur. due mentis. et una corporis.* Þre rodes ben þat ich nu of speke. two gostliche. *and* on lichamliche *Crux corporis est afflictio carnis. quando corpus membratum punitur.* Þe lichamliche rode is þe pine þe man þoleð þenne his lichame beð tospred. *and* to-tiht on þe rode. alse ure helendes holi lichame wes. *on þe holi rode. þo þe he þer-one þrowede alse his wille was. *and* hadde þornene helm uppen his holi hafde. þe him swiðe prikede. *and* on his honden irene nailes. *and* on his foten alse. *and* on his side was mid spere istungen. *and* his holi lichame to-sprad *and* to-tuht. *and* for ure gulten reuliche atoȝen. Ac man mai folȝen gode *and* to him cumen. þeh his lichame swich pine ne þolie ne swo ne beo to-spred ne to-tuht on lichamliche rode. *and*

If a man follow Christ he must forsake all worldly wealth.

* p. 145.

No man can love God and mammon.

Of the two things in man.

Of the three crosses that are to be borne.

Of the bodily cross.

* p. 146.

and drawn out on the bodily cross, and therefore our Lord does not invite us to bear such a cross, but exhorteth us to another which this denoteth, which is called *Carnis maceratio*, that is, leanness of body (flesh); man's body is truly emaciated when he is tormented by hunger, by thirst, by vigils, by labour, by stiff garments next the body, and when he is smartly smitten by slender long switches, and sometimes by great cold. These crosses must all men bear who will have mercy for their sins. This cross is, in the book, called *Scala peccatorum*, that is, the ladder of sinful men by which they shall ascend into heaven. Now ye have heard what the bodily cross is, hear now what the spiritual cross is that hath two names—*Cordis contricio et proximi compassio*, that is, 'heart-sorrow' for one's own sins and pity for one's fellow-Christian's woe. The man that will bear this cross must know that he hath oft and in many ways sinned; with his eyes he has beheld what he ought not, sometimes what was vain, sometimes what was unprofitable, sometimes what was evil; and also with his nose hath sniffed, and with his ears hath heard, and with his mouth spoken sinfully and in many ways that which he ought not, and hath omitted those good words in his prayers that he ought to speak; and [hath committed sin of mouth] in excesses of eating and drinking when he ought not. And if he thinketh of that, and in his heart sorely bemourneth, then acheth his heart and smarteth on account of his sins, as his head would, if he had thereon a crown of thorns and the thorns severely pricked him. Again, if he remembers that he hath sinned often with his hands and in many wise hath refused alms, and done what was vain, unprofitable, and wicked, and with his feet gone when and whither he should not, and seldomer than he should to his church and to other holy places, and sorrowfully in his heart bemourneth, then acheth his heart and smarteth, as the hands and the feet would if they were pierced through with iron nails. Again, if he understandeth that he hath often sinned in lustful deeds, unseasonably or in unlawful places, or with illicit looks, or in any other disallowed manner, and in various thoughts and in manifold ways, and if he sorely bemourneth all that in his heart, then will his heart ache as his side would if one had

þere-fore ure drihten ne laðeð us noht to beren swiche rode. ac laðeð us to an oðer. þe þis bitocneð *þat* is cleped. *Carnis maceracio.* *Þat* is lichames helsing[a]. Mannes lichame ihalsneð[b] iwis. þenne me hine pined mid hunger. *and* mid þurste. *and* mid wecche. *and* mid swinche. *and* mid stiue wedes next þe liche *and* smerte smiten of smale longe ȝerden. *and* mid michele chele oðer wile. þos roden moten beren alle sinfulle men. þe wile milce habben of here sinnes. þis rode is cleped on þe boc. *Scala peccatorum.* *þat* is sinfulle manne leddre. þe hi shulen one stien to heuene. Nu ȝie hauen herd. wich is þe lichamliche rode. hereð nu wich is þe gostliche rode. hie haueð twei names. *Cordis contricio* et *proximi compassio.* *Þat* is herte sor for mannes oȝene sinne *and* reuðe for his emcristenes wowe. þe man þe wile þis rode beren he mot cnowen þet he haueð ofte *and* afele wise agilt mid his eȝen bihelden *þat* he ne sholden. wile idel. wile unnut. wile ifel. *and* alse mid nose sneued. *and* mid eare list. *and* mid muðe agilt speken *þat he ne sholde ofte. *and* afele wise. *and* forlete þo gode word. on his bede þe he speken sholde. *and* on ouerdede on ete. *and* on drinke þenne he ne sholde. *and* ȝif he þet þencheð, *and* on his herte sore bimurneð. þenne akeð his heorte. *and* smerteð. for his sinnes alse sholde his heued ȝif he hadde þer-uppe þornene helm. *and* þe þornes swiðe prikeden. Eft-sone ȝif he þenkeð *þat* he haueð agilt mid his honden ofte *and* a fele wise forlete almesdede. *and* don idel. *and* unut. *and* ifel. *and* mid his foten gon þenne he ne sholde. *and* þider he ne sho[l]de. *and* seldere þene he sholde to his chirche. *and* to oðre holie stowen. *and* soriliche on his heorte bimurneð. þenne akeð þe heorte *and* smerteð alse þe honden *and* te fet sholden ȝif hie mid irene nailen weren þurh stungen. Eft-sone ȝif he understant *þat* he habbe ofte agilt on golliche dedes. on untime. oðer on unluuede stede. oðer mid unluued loke. oðer on unluued wise. *and* mistliche þoht ofte *and* a manifeld wise. *and* al *þat* sore bimurneð on his heorte. þenne wile his heorte aken *and* smerten. alse his side sholde

Of bodily mortification.

The ladder of sinful men.

Of heart's sorrow.

A man must recollect how often he has sinned.

* p. 147.

His heart will ache when he bethinks him how oft he has sinned with all his bodily members;

and in various unlawful thoughts.

[a] ? read *hlensing*. Lambeth MS. has *lensing*.
[b] ? read *ihlanseð*. Lambeth MS. has *lenseð*.

pierced it with a spear. And if a man tortureth himself as I have said, and if he seeth his fellow-Christian suffer woe and in his heart sorely pitieth him, and protecteth his fellow-Christian from pain, as far as he is able, he may be God's knight (servant), for he beareth his cross. Let us take heed and beseech Him to help us to forsake ourselves and the foul incomer that our enemy has brought within us, and to bear our cross, that is the purification of our body, and sorrow of heart, and so come after him and follow him and remain with him. *Quod nobis præstet qui vivit et regnat per omnia sæcula sæculorum.* AMEN.

XXXIII.

[DISCOURSE ON PSALM CXIX. 110.]

Posuerunt peccatores laqueum mihi et de mandatis tuis non erravi. The sinful have laid a snare to take me, and I forsook not thy commandment. Our enemy goeth a-hunting and layeth a snare in the wilderness to take the animals that dwell therein. Let us guard ourselves and pray God to help us and to shield us therefrom, that he may not deceive us, and let us say with the prophet, *Custodi me a laqueo quem statuerunt mihi*, Lord, shield me from the snares that are laid to take me. Listen now and receive it in your heart, and have it in your mind, for you have much need, and I will tell you why the devil is called 'sinful' and a 'hunter,' and this world a 'wilderness,' and evil vices 'snares,' and these men 'wild animals.' The devil is called sinful because through his pride he foully sinned when he separated himself from God. He is called man's *foe*, for he '*foe-ed*' (set at enmity) the first man with God; that was Adam and all his offspring, that is, all mankind. He is called 'hunter' for he lieth in wait for each of us and endeavours to bring us into loathsome vices which are his snares, and therein catcheth us, as the hunter driveth wild animals into the snare or net and so catcheth them. And of this hunter speaketh the prophet and saith, *Anima nostra sicut passer erepta est de laqueo venantium*, our soul is snatched out of the hunter's snare. Holy book calleth this world 'wilderness,' because few men dwell there who are 'tamed' and go to God's hand to do his will, but all of them, for the most part, are wily and have

ȝif me him mid spere stunge. *and* ȝif man him seluen pineð alse ich seid habbe. *and* ȝif he seð his emcristene þolien wosið. *and* him þat on his heorte sore reuweð. *and* wereð his emcristene wið pine bi his mihte. he mai ben ure helendes cniht. for he bereð his rode. Nime we ȝeme *and* bide we þat he us filste to forsakende us seluen. *and* þe fule on-cume þe ure fo on us brohte. *and* to beren ure rode. þat is ure lichames clensing *and* ure heorte reusinge. *and* swo after him cumen. *and* him folȝen. *and* mid him bileue. *Quod nobis prested qui uiuit* et *R*egnat *per omnia secula seculorum. amen.*

He who pities and helps his fellow Christians is Christ's servant.

XXXIII.

[SERMO IN PS. CXIX. 110.]

Posuerunt peccatores laqueum michi et *de mandatis tuis non erraui.* Đe sinfulle haueð leid grune me to henten. *and* ich ne forlet þine bode. Ure fo fareð on hunteð. *and* leið grune in a wilderne to henten þe deor þe wunieð þer-inne. Ute we berȝen us. *and* bidden god þat he us filste *and* shilde þer-wið þat he us ne shrenche *and* seien mid þe prophete. *Custodi me á laqueo q. s. michi.* louerd shild me wið þat grune þat hie leid hauen me to henten. listeð nu *and* ich ȝiu wile seggen. *and* under-nimeð hit on heorte. *and* habbeð hit on minde ȝiu is ned michel. wi þe deuel is nemd sinful. *and* hunte. *and* þis woreld wilderne. *and* liðere lahtres grune. *and* þes men deor. þe deuel is cleped sinful for he þurh his oregel fulliche sineȝede. þo þe he sundredē hi*m* seluen fro gode. he is cleped mannes fo. for he fode þe forme man wið god. þat was adam. *and* al his ofspring. þat is al mankin. he is cleped hunte. for þan þe he waiteð ure ech. *and* cunneð te bringen us on liðere lahtres. þe beð his grunen. *and* þer-one henteð us alse hunte driueð deor to grune. oðer to nette. and swo henteð. *and* of þis hunte specð þe prophete. *and* seið. *Anima nostra sicut passer erepta de laqueo uenantium.* Ure soule is abroiden [2] of þe hunte grune. holi boc clepeð þis woreld wildren for þe fewe men þe wunieð [ð]erone þe ben temed. *and* wend to godes hond. his wille to don. ac alle mest hie beð iwileȝeð *and* habbeð [2] geres after wilde

p. 148. [Ps.cxix.110.] The devil lays a snare in the wilderness.

The devil is a hunter, the world a wilderness, and men are wild animals.

The devil drives men into his snares.

[2] *MS.* habbed.

wiles like wild animals, and therefore each man is compared to the wild animal whose wiles he takes after; some fox, some wolf, some bear, some lion: and each man is named according to what his wiles are; and as the great animals oppress the little ones and live upon them in the wilderness, so oppresseth and destroyeth rich men the poor, and moreover live upon them in this world. *In hoc deserto sunt quatuor saltus quos bestiæ deserti frequentant, scilicet, corea, cervisia, forum, monasterium* —In this wilderness are four lairs, to which all wild animals most resort. The first is play, the second is drink, the third market, and the fourth church. *In primo saltu ponunt venantes laqueum vanitatis, in secundo impietatis.* In these four lairs layeth our foe four snares wherewith to catch us. May Christ shield us therefrom if it be his will. At play he setteth the trap of idleness—for all is idle that is beheld, heard, and done at play, and it is displeasing to God and unprofitable for the soul; and the body toils, thigh and shanks and feet hop, belly wags and shoulders twist about, and hands are nimble; the heart thinketh that she must sing a song; tongue, teeth, and lips frame words; mouth sendeth out the voice. And each man that cometh thereto to look on, or to hear, or to behold, if it is well pleasing to him, is entrapped and caught in the trap of idleness that the devil hath set there. Of this snare speaketh the prophet and saith, *Non sedi cum concilio vanitatis et cum iniqua gerentibus non introibo*—I never held well with them that go to idleness. *Secundus saltus hujus deserti est compotatorium;* the second lair in this wilderness is drink: there setteth the devil the snare of unright, for there no man doth what is right, but each man doth wrong there against God and against his own soul, and against his fellow Christian. He doth wrong against God, who is his lord, and who preserveth his life and his health (the while he hath it) and giveth him all that he liveth by and biddeth him thereof minister to his wants, and keep himself from excess; and nevertheless he will not do what God biddeth him, but doth what God hath forbidden, and doth what the devil hath bidden; and so he dishonoureth God and honoureth the devil, and sinneth against God and pleaseth the devil, and forfeits heaven's weal and hath hell's woe. Wrong he doth also to his soul's displeasure, and adorneth his body and keeps down his soul, and

deore. *and* for is ech man efned to þe deore. þe he nimeð after geres. sum fox. sum wulf. sum bere. sum leun. *and* ech man me nemneð after þan þe his geres beoð. *and* alse þe michele deor heneð þe little. *and* bi hem libbeð on þe wilderne. Swo heneð. *and* astruzeð þe riche men þe wrecches. *and* naðeles libbeð bi hem on þis worelde. In *hoc deserto sunt iiii*or *saltus quos bestie* **deserti frequentant* scilicet *coreà ceruisia. forum monasterium*. on þis wilderne ben fuzer lages. *þat* mest alle wilde deor to secheð. *þat* on is pleze, *þat* oder[1] drinch. þe þridde chepinge. þe ferðe chirche. In *primo saltu ponunt uenantes laqueum uanitatis. In secundo impietatis.* On þis fuwer laȝes leið ure fo fuwer grunes us mide to henten. crîst us shilde þerwið ȝif his wille beo. At pleze he teldeð þe grune of idelnesse. for al hit is idel *þat* me at pleze bihalt. *and* listeð. *and* doð *and* unqueme gode. *and* unbiheue þe soule. *and* swinch þe lichame. þih. *and* shonkes. *and* fet oppieð. wombe gosshieð. *and* shuldres wrenchieð. armes. *and* honden frikieð. herte biðenceð *þat* hie seggen shal on songe. Tunge *and* teð. *and* lippe word shuppieð. Muð sent ut þe stefne. *and* ech man þe þerto cumeð pleie to toten. oðer to listen oðer to bihelden. ȝif he him wel likeð. he beð biseid *and* hent on þe on þe[2] grune of idelnesse. þe þe werse þere haueð itelded. of þis grune specð þe prophete *and* seið. Non *sedi cum concilio uanitatis et cum iniqua gerentibus non* [introibo]. Ne held ich nefre wel mid hem þegon to idelnesse. Secundus *saltus huius deserti* est *compotatorium*. *þat* oðer laze on þis wilderne is drinch. þere teldeð þe werse þe grune of unrihte. for þere ne doð no man riht. ac ech man doð þere unriht to ȝenes gode *and* to ȝenes his azene soule. *and* to ȝenes his emcristene. To-ȝenes gode he doð unriht. *þat* is his louerd. *and* halt his lif. *and* his hele. þe wile he hit haueð. *and* doð him al *þat* he bi beð. *and* bid[3] him þerof beten his nede *and* berezen him wið ouer dede *and* naðeles ne wile don þat god him het. ac doð *þat* god forbed. *and* doð *þat* þe deuel het. *and* swo unwurðeð god. *and* wurðeð þene deuel. *and* agilt wið gode. *and* quemeð þe deuel. *and* forgilt heuene wele. *and* haueð helle wowe. unriht he doð ec to-ȝenes his soule unwille. *and* awlæcð

The great animals oppress the little ones, so do the rich the poor.

* p. 149.

The four lairs where the devil sets his traps.

[1] *So in MS.*

1. Play, where the snare of idleness is set.

[2] *So in MS.*

2. Drink, where the snare of wickedness is set.

[3] *So in MS.*

exalts his body and oppresses his soul; and he maketh the body, that ought to be the soul's joyous chamber, a horrible prison for her; and therein she never turneth through excess and unreasonable drink, so that she is sorrowful that she must dwell therein, and therefore desireth to go out. Wrong he doth also against his fellow Christian when he leadeth him to drink, not what was willing or pleasant, but what was more than needful for him, and bringeth upon him a burden greater than he can bear, and wasteth upon him what he should spare for poor men, or should rather pour it out than make men drunken therewith, and not waste what God has made, nor spend (use) unprofitably what God has made for men's assistance, nor dishonour God's handywork. This is at drinking. And there are numerous other wrongs; here are slanderous words, and idle vices, and wine-red brows (and they incline pleasantly to these vices) which are named adultery; and other numerous wrongs—witchcraft, fraud, theft, song, leasing, and rapine, and all the evil vices that man hath through the devil's lore. Of this dreadful snare speaketh the prophet and saith, *Cum iniqua gerentibus non introibo*—I will never go in thither where such wrong is practised. The life-holy man who knew God's will reproveth such drink and the wicked habit and the place wherein one so drinketh. *Tertius saltus hujus deserti est forum ubi ponunt laqueum malignitatis*—The third lair in this wilderness is market, where the devil setteth the trap of *hindering*, that is, of fraud; for when a man deceives another he maketh him to be *behind* in that which he weened to be before, that is the custom of us all that buy and sell. The seller priceth his goods dear and saith they are well worth it or better worth it. The buyer biddeth little for them and saith they are not worth it, and they both lie; the seller bateth somewhat of his price, and sweareth that he will not sell it for less; the buyer increaseth his bid and sweareth he will not give more. Then cometh the devil and communeth with the thoughts of each, and causes the seller to take less than he swore and then the buyer to give less than he swore. And if it be chaffer that must be measured or weighed, the seller maketh it smaller than he ought and the buyer [wanteth to make it] larger than he ought. And thus they cheat each other and are then caught in the snare of 'hindering.' One is leasing, the second

his lichame. *and* walt his soule. *and* hefieð his lichame. *and* heneð his soule. *and* þe lichame þe sholde ben þe soule lihtliche bure. makeð hire to ateliche q*uarterne*. *and* þer inne neure twisteð. mid ou*erdede*. *and* untimliche drinche. *þat* hire beoð wo *þat* hie sal þer-inne wunien. *and* þere-fore wilneð ut. Unriht heo doð ec toȝenes his emcristene. þenne he hine laƀeð to drinken more. noht þe him beo wille. oƀer q*ueme*. ac þenne him ned were. *and* bringeð uppen hi*m* birden more þene [he] bere muȝe. *and* spilleð on him *þat* he sholde spelien wrecche men. oƀer raƀer helden hit ut þene men þermide fordrenchen. *and* noht sheden[1] godes shafte ne spenen on uniƀor. *þat* god shop mannen to helpe. ne swo unwurƀin godes handiwerc. þis beoð at drinche *and* oƀer unriht inoh. þere beð ollende word. *and* idele lehtres, *and* winrede bruwes. *and* buweð wenliche. þe beð bispeke ewebruche *and* oƀer unriht inoh. wicching. *and* swikedom. stale. *and* leoð. *and* lesing. *and* refloc. *and* alle þe luƀere lastes þe man hafeð þureh deules lore. of þis g*risliche* g*rune* speoð þe p*rophete*. *and* seiƀ. *Cum iniqua gerentibus non introibo*. Nelle ich nefre gon þider in: þere me swich unriht drigeð. þe lif holi man þe wiste godes wille. swic drinch wiƀ queð. *and* þe luƀere wune. and þe stede þer me swo one drinkeð. *Tercius saltus huiùs deserti est. forum ubi ponunt làqueum malignitatis.* Þe þridde lage on þis wilderne is cheping. þere teldeð þe werse þe g*rune* of hindre *þat* is of bipeching for þenne man bipecheð oƀer. he hi*m* makeð to ben bihinden. of *þat* he weneð to ben biforen. *þat* is ure alre wune þe biggeð. *and* silleð. þe sullere loueð his þing dere. **and* seiƀ *þat* it is wel wurƀ. oƀer betere. Đe beger bet litel þar fore *and* seiƀ *þat* hit nis noht wurƀ. *and* ligeð boƀe. þe sullere lat sumdel of his lofe. *and* swereð *þat* he hit nele lasse selle. þe beggere ecneð his bode *and* swereð *þat* he nele more geuen. þanne cumeð þe werse *and* runeð wiƀ here eiƀeres þanc. *and* doð þe sullere lasse to nimende[2] þanne he swore. *and* þanne þe biggere more to geuende þanne he swore. And gif hit chepinge be. þe me shule meten oƀer weien. þe sullere doð narewere þane he sholde. *and* te biggere rumluker þan he sholde. and þesse wise biswikeð her aiƀer oƀer. *and* beð þanne bisaid in þe grune of

[1] ? shenden.

[2] *MS.* geuende.

* p. 151.

By excess in eating and drinking the body is made a prison for the soul.

The drunkard dishonours God's handywork.

The evils arising from drunkenness.

3. Market, where the snare of trickery is set.

* p. 151. The lies of buyer and seller.

perjury, the third fraud; and with this snare catcheth the devil all who thus buyeth and selleth: wherefore saith the prophet, *Odivi ecclesiam malignantium*—Hateful to me is the assembly of the treacherous, for I know that they are hateful to God. *Quartus saltus hujus deserti est monasterium ubi ponuntur laquei impietatis*—The fourth lair of this wilderness is the church, in which the devil setteth up the snare of pride, and entraps therein, sometimes the clergy, and sometimes the laity, and sometimes both. The clergy he catcheth in this snare, sometimes single and sometimes double, when he causeth the clerk to let his church stand without a service when it is time to perform the services; and as often as he speaketh in church what he ought not, or is silent about what he ought not, that is to teach well the sinful and to admonish those that are slow to church and to good works to be diligent thereto, and those that lie in sin to forsake their wickedness, and to comfort them with kind words, and on each 'high day' to feed with God's word the hungry souls whom he hath to protect; and as many things as I have told that he should speak in church, if he will not or cannot do, or careth not, with so many traps the devil ensnareth him and catcheth him. And if he sing with voice to be well-pleasing to women or directeth willingly his eyes to them to seek their looks, then shall he be caught and be led to hell. The laity the devil catcheth in church with his snares in three ways—when the priest speaketh in church of the church's necessities that they should find new cloths or repair the old ones, book, bell, chalice, or mass-surplice, or altar-cloth or other cloths; then cometh the devil to the man's heart and holdeth private converse with his thoughts, thus saying: Why shouldst thou find this, of which thou receivest nothing; but he taketh all that cometh there, let him provide this now. Moses did not thus answer our Lord when he bade him to make a 'minster'; and he well-furnished it all, although he received nought thereof. So also did Solomon, to whom God sent his message. So ought each congregation to do when they see there is need. When the priest admonishes them to give their tithes aright, then cometh the devil to a man's heart and advises him not to do so, and whispers in the man's thoughts and thus misadvises him. 'If thou givest the priest all thy tithes he will

hinder. On is leasing. oðer is mon-oð. þe þridde swikedom. *and* mid þis grune henteð þe werse alle þo þe sus[1] biggeð. and sulleð. þare fore seið þe *prophete*. *Odiui ecclesiam malignantium*. Me is andsete þe samninge of þe hinderfulle for ich wot *þat* *þat*[1] hie ben loðe god. *Quartus saltus huius deserti est monasterium ubi ponuntur laquei impietatis*. Ðe feorð[e] lage of þisse wilderne is chireche. þare telðeð ðe werse þe grune of oregelnesse. *and* bisaið þar-oue hwile hodede. *and* hwile lewede. *and* hwile boðe. Ðe hodede henteð mid þis grune. hwile ofeald. hwile twifeald þanne he makeð *þat* þe hodede lat his chireche stonde wið-uten tide. þane hit time beð to done þe tiden. *and* alse swo ofte swo he speke ð in chireche *þat* he ne sholde. oðer swikeð of *þat* he sholde. *þat* is þe sinfule wel tachen. *and* minigen þo þe ben slowe to chireche. *and* to weldede. *þat* he be snel þar-to. *and* lehtrie[2] þo þe on sinne lið. to forleten. **and* mid milde worde to frefrien. *and* eche heȝe dai fede mid godes worde þe hungrie soule þe haueð to witen. *and* alse fele þing swo ich iteld habbe *þat* he ine chirche speken sholde. ȝif he nele oðer ne can. oðer ne recceð mid alse fele folde grunen þe werse hine biseið. *and* henteð. *and* ȝif he wliteð mid stefne for to liken wimmannen. oðer ledeð hem his life[3] eȝen for to sechen hire loke. þenne beð he laht forto leden to helle. þe lewede men henteð þe werse ine chirche mid his grune on þre wise. þanne prest speð inne chirche of chirche neode *and* mineȝeð *þat* me niwe cloðes oðer elde bete. boc oðer belle calch oðer messe-ref. oðer waferiht[a] oðer oðre cloðes. þenne cumeð þe werse to þe mannes heorte. *and* wið his þonc sunderune halt þus queðinde. wi sholdest þu þis finden þe noht ne fost þerof. ac he foheð al *þat* þere cumeð. he finde þis nu. Swo ne andswerede noht moyses ure drihten þo he bad him minster maken. *and* be hit al wel forðede. þeh he noht þer-offe fenge. alse dide saleman þe god sende his writ to. swo hoh ech chirche socne don þenne hie nede sen. þenne þe prest þe meneȝeð rihtliche teðien. þenne cumeð þe werse to sume mannes heorte. *and* mineȝeð hine *þat* he swo ne do. *and* runeð wið þe mannes þonc *and* þus him misredeð. ȝif þu þe prest bitechest alle þine teðinge. nele he hit

The sins of trade. [Ps. xxv. 5.]

[1] *So in MS.*; ? þus.

4. Church, where the snare of pride is set, which catches both laity and clergy.

[2] *So in MS.*

* p. 152.

[3] *So in MS.*

There are three ways in which the laity are trapped.

They won't give aught for the needs of the Church.

They hold back their tithes.

[a] ? *Waferiht* = *wafe-rift* = *weafod-rift*.

not distribute as he ought, but will sell them dear and spend them unprofitably. Give thou thyself alms thereof, and distribute some to poor men;' thus he beguiles him to rob the church. Under the old law our Lord bade that no one should commit aught to any man, unless he were bound over to repair the church. *Undecim generationes jusse sunt adnumero solis levitis decimas solvere.* When 'high day' cometh God ought to be praised with right belief and with true love; and of that which God hath lent him one ought to bring a gift to the church, and to honour therewith God's table according to his means: then cometh the devil to a man's heart and whispers in his heart, and causes him to keep-back his gifts, and thus saith:—'This church is rich enough, and many men are poor; the rich have no need, but the poor have much; withhold thy gift and give it to the poor. *Sed ait in evangelio, hæc oportuit facere, et illa non omittere.* It behoveth a man sometimes both to bring gifts to the church and also to help poor men, and therewith he shall free himself if he be caught in the merciless snare; then may he say with the psalmist David, *Oculi mei semper ad domino*, &c., 'Ever be my eyes open to our Lord, for I trust that he will not punish me according to my desert, but of His mercy will set my feet free from the devil's snare,' and so may He do [the feet] of us all, Who liveth and reigneth, &c. AMEN.

XXXIV.

[DISCOURSE ON ISAIAH XI. I.]

Egredietur virga de radice Jesse, &c. A rod shall sprout from the root of Jesse and a blossom shall come up from the root of it, and upon the blossom shall rest the Holy Ghost. On these few little words lie hid many good words, if they were well explained; but I may not, nor cannot, explain these words, but yet I will tell you what I understand therein through the power of the Holy Ghost. When the

delen alse he don sholde. ac wile hit dere sellen *and* spenen on unięor. do þu almes þer-of. *and* del su*m* wrecche men. þus he hine bi-pecheð *þat* he chirche bireueð. on þe helde laȝe het ure drihten *þat* me ne sholde none man bitechen *bute he were teid to menden chirche. *p. 153.

Vndecim generationes iusse sunt adnumero solis leuitis decimas soluerē. Þanne heh dai cumeð man hoh herien god mid rihte leue. *and* mid soȝe luue. *and* of þan þe god him haueð lend. loc to chirche bringen. *and* wurȝin þer-mide godes bord: alse his haue beð. þenne cumeð þe werse to sumes mannes heorte *and* runeð wið his heorte. *and* doð hine his loc to wiȝ teonde. *and* þus queð þis chirche is riche inoh. *and* fele men ben wrecches þe nes riche non nod. ac wrecches habben michele. wiȝ-teo nu [h]ere þi loc *and* del hit wrecches. *Set ait in ewangelio. hec oportuit facere:* et *illa* non *omittere.* ęiȝer bihoueð, þat man do þe wile loc to chirche bringe. *and* helpe wrecche me[n]. *and* þer-mide hine aleseð ȝif he laht beð. on þe orelese grune. þenne mai he seggen mid te salm wirhte *dauid.* *Oculi mei* semper *ad* domino et cetera. Eure beo mine eȝene opene to ure drihten. for ich triste *þat* he nele neng bi mine wrihte. ac for his milde wille. of þis werses grune mine fet breiden. swo do he ure alre þe liueð *and* rixleð *Amen.*

They do not bring gifts to church.

The devil persuades them that the church is rich enough.

XXXIV.

[SERMO IN ISA. XI. I.]

[*E*]*gredie*tur *uirga de radice iesse,* et cetera. An gerd sal spruten of iesse more. *and* an blosme stien of þare more. *and* uppe þare blosme resten þe holie gost. On þesse fewe litele wored lotied[1] fele gode wored gif hie weren wel ioponen[1]. Ac ich ne mai ne ich ne can þosse on openi. Ac naþeles ich wille ew segge *þat* ich þronne understonde þur[h] þe mihte of þe holi gost. *Egredie*tur. et cetera. Đo þe heue[n]liche fader fundede to

The prophecy of Isaiah concerning the 'root of Jesse.'

[1] *So in MS.*

heavenly Father determined to send the heavenly Son, he sent many messengers to make known that he would come; and one of those was Isaiah the prophet, on whom it was incumbent to say these words that I now say, and now begin to explain. He was a man dwelling in this world many hundred winters before the maiden was conceived or born, and spake of her and said what should happen with respect to her as plainly as if it had happened; and he compared her kin to a root and herself to a rod and her royal child to a blossom, and said, *Egreditur virga*, &c. Hear now and understand for what reason he compared her kin to a root and herself to a rod, and her royal child to a blossom. *Quemadmodum rami arboris prodeunt a stipite, et ille a radice, sic domina nostra de posteris Jesse, et ipse prodierunt de ipso Jesse*—As the uppermost bough of the tree springeth from the lowest root, so sprang our lady from her elders, and her elders from Jessie; and as the uppermost bough is of kin to the lowest root, so sprang [man from his elders, and] the last man shall be akin to the first man who was before us, and therefore are all men brothers and sisters, and all men should love one another. But pity it is, for now is every man a foe where he ought to be a friend—*Nunquam tuta fide, &c. Filius autem diem, &c., Domina nostra comparata est virgæ, propter quatuor quæ sese inveniuntur adjuncta virgæ, quæ est recta, plana, excisis longa.* Our lady is compared to a rod for four things that one finds commonly in a rod, that it is (1) straight, (2) small, (3) long, and (4) smooth—*Rectitudinem virgæ habuit in perseverantiam vitæ.* Rod's straightness she had in her mode of life, for she turned not aside in herself to do nor to say any of those things that she ought to forsake—*Et sic medio tutissima ibat.* And she understood holy-lore, &c. If I knew more I would say more![1]

[1] The curious termination of this Homily looks like an attempt at facetiousness on the part of the *scribe*. He seems to have been unable to carry on the comparison he commenced. Perhaps the Latin original had no more leaves, having been damaged, so he *knew* no more because his original was imperfect. The orthography and grammatical forms are less accurate than in the preceding Homilies.

senden þene heuenliche sune: he sende mani herendrake to cuþen þat he cume wolde And on of þo was ysaie þe prophete. on was leid to segen þos wored *þat* ich nou sege. *and* nu þe beginne on opini. þe was man wuniinde on þese worlde mani hundred wintre are þe maiden ware iken[1]. oþer istren[1]. *and* spac of hire *and* seide wat of hire iwurþen solde also suteliche swo it wurþe were. *and* heuenede hire cun to more. *and* hire su[l]f to gerde. *and* hire cunebern to blosme. *and* seide. *Egredietur uirga* et cetera. Hered[1] nu and understonded[1] for woche þinge he nemnede hire cun to more. *and* hire su[l]f to gerde *and* hire cune bern to blosme. *Quem ad modum rami arboris prodeunt a stipite.* et *ille a radice. sic domina nostra de posteris iesse* et *ipsi prodierunt de ipso iesse.* Alse þe huuemeste bou of þe treuwe springed[1] of þe neþemeste rote. alse sprong ure lafedi of hire helderne. *and* hire helderne of iesse. *and* alse þe uuemeste bou is sib þe neþemeste rote. Alse sprond word[a] þe laste man isib þe forme*ste þe was biforn us. And for þi bed[1] alle man ibroþren *and* isustren. *and* solden auerihc man loueien oþer. Acke nu is rewefe. for nu is euerihc man ifo þare he solde fren[1] be. *Nunquam tuta fide* et cetera. *Filius autem diem.* et cetera. *Domina nostra comparata est uirge propter .iiii*or. *que sepe inueniuntur adiuncta uirge que est recta. plana. excisis longa.* Vre leuedi is iuened[b] to gerde for foure þinges þe man find[1] ilome on gerde *þat* he be riht *and* smal *and* long. *and* smeþe. *Rectitudinem uirge habuit in perseueranciam uite.* Gerde rihtnesse he heuede on hire liflode. for he ne turnde naht on hire to doinde ne queþende nan þer þinge þe he leten solde. *et Sic medio tutissima ibat.* And he understod holie boc lore. et cetera. *Si plus scirem, plus dicerem.*

Isaiah, one of the old messengers who prophesied of Christ's coming.

1 *So in MS.*

The kin of Mary is compared to a root; herself to a rod and her child to a blossom.

All men are akin, like the topmost bough to the nethermost root of a tree.

* p. 157.

Four reasons why Our Lady is likened to a rod.

[a] ? Alse sprong [man of his elderne and] worð, &c.

[b] The MS. originally had 'the leuedi iseuedidin is iuened.'

XXXV.

A MORAL ODE.[1]

My wit is not equal to my years.

Ich am nu elder þan ich was a wintre *and* a lore.
Ich wealde more þan idude mi wit oh to be more
To longe ich habbe child iben a worde *and* a dade.
Þeih ibie a winter eald to jung ich am on rade.
Vnnet lif ich habbe ilad. *and* ȝiet me þincheð ilade.
Þan ibiȼenche me þar on wel sore ime adrade.
Mast al ich habbe idon is idelnesse *and* chilce.
Wel late ich habbe me biþoht bute me god do milce.
Fele idel word ich habbe ispeken seȼen ich speken cuȼe.
And fele ȝeunge dade idon þe me ofȼinkeð nuȼe.
Alto lome ich habbe igult a werke *and* a worde.
Alto muchel ic habbe ispend to litel ileid on horde.
Mast al þat me likede ar nu hit me mislicað.
Þe muchel folȝeð his iwil him selfen he biswicað.
Ich mihte habben bet idon. hadde ich þo iselȼe.

Old age prevents my amendment.

Nu ich wolde aȼ ine mai for elde *and* for unhalȼe
Elde me is bistolen on ar ich hit iwiste.
Ne mai ich isien bifore me for smeche ne for miste
Arȝe we beð to don god to juel al to þriste
More eie stondeð man of man þan him do of criste.
Þe wel ne deð þe hwile he mai wel ofte hit sal him rewen.

We shall reap what we have sown.

Þan alle men sulle ripen þat hie ar sewen.
Do al to gode þat he muȝe ech þe hwile he beð aliue.
Nu lipne noman to muchel to childe ne to wiue.
Þe þe him selfe forȝeit for wiue oȼer for childe
He sal cumen on euel stede bute him god be milde.
Sende god biforen him man þe hwile he mai to heuene.
For betre is on almesse biforen þan ben after seuene.

[1] For a translation of this poem, See Old Eng. Hom. First Series, p. 158.

Ne bie þe leuere þan þe self ne þi mœi ne þi mowe
Sot is þe is oðer mannes frend betere þan his owen. Be a true friend to thyself.
Ne hopie wif to hire were ne were to his wiue
Be for him self afric man þe hwile he beð aliue.
Wis þe him selue biðenche þe hwile he môt libben
For sone wille him forȝiete þe fremde *and* þe sibbe.
Þe wel ne doð þe hwile he mai ne sal he þan he wolde. Delay not amendments.
For mani mannes sore iswinc habbeð ofte unholde.
Ne solde noman don a furst ne laten wel to done
For mani man bihoteð wel þat hi forȝieteð sone.
Þe man þe wile siker ben to habben godes blisse.
Do wel him self þe hwile he mai þanne haueð hes mid iwisse.
Þe riche men weneð siker ben þurch wallen *and* thurh dichen.
He deð his aihte an siker stede þe hit sent to heueriche. Heaven is a secure place for our treasures.
For þarf he ben of-drad of fure ne of þieue.
Þar ne mai hit him binime þe loðe ne þe lieue.
Þar ne þarf he habben care of here ne of ȝielde.
Þider we sendeð *and* ec bereð to litel *and* to selde.
Þider we solden drawen *and* don wel ofte *and* ilome.
For þar ne sal me us naht binime mid wrongwise dome.
Þider we solde ȝierne drawen wolde ȝie me ileuen.
For ne mai hit us binime no king ne no sȳrreue.
Al þat beste þat we habbeð her þider we solde sende.
For þar we mihte finden eft. *and* habben abuten ende.
Se þe her doð ani god forto haben godes ore Give alms to the poor.
Al he hit sal eft finde þar *and* hundredfealde more.
Se þe aihte wile holde wel þe hwile hes muȝe wealden.
ȝieue hes for godes luue þanne doð hes wel ihealden.
For ure swinch *and* ure tilðe is ofte wuned to swinde
Ac al þat we ȝieueð for godes luue al we hit sulen eft finden. No good shall be unrewarded.
Ne sal þar non euel ben unboht ne god unforȝolden.
Euel we doð al to muchel *and* god lasse þan we solden.

Se þe mast doð nu to gode *and* se last to lothe.
Eiðer to litel *and* to muchel hẽm sal þunche boðe.
Þar me sal ure werkes weiȝen bifore þan heuen kinge
And ȝieuen us ure werkes lean after ure erninge. 64

Every one may purchase heaven—the poor as well as the rich.

Africh man mid þat he haueð mai bugge heueriche
Þe þe more haueð *and* þe þe lasse boðe iliche.
Alse on mid his peni se oðer mid his punde.
Þis is þet wunderlukeste ware þat ani man funde. 68
And se þe more ne mai don mid his gode iþanke.

[1] *So in MS.*

Alse wel se þe þe haued[1] goldes fele manke.
And ofte god can more þanc þan þe him ȝieueð lasse.
Al his werkes *and* his weies is milce *and* rihtwi[s]nesse. 72

A good-will offering is acceptable to God.

Litel lóc is gode lef þe cumeð of gode wille.
And eðlate muchel ȝieue þan his herte is ille.
Heuene and erðe he ouer sihð his eien beð ful brihte.
Nis him no þing forholen swo muchel is his mihte 76
Ne bie hit no swo derne idon ne on swo þuster nihte.
He wot hwat þencheð *and* hwat doð alle quike wihte
Nis louerd swilch is crist ne king swilch ure drihte.
Boðe ȝiemeð þe his bien bi daie *and* bi nihte. 80

God is omniscient and omnipotent.

Heuene *and* erðe *and* al þat is biloken is in his honden
He doð al þat his wille is awatere *and* alonde
He makeð þe fisses in þe sa þe fueles on þe lofte.
He wit *and* wealdeð alle þing *and* he sop alle safte. 84
He is ord abuten ord *and* ende abuten ende.
He is one afre on eche stede wende þar þu wende.
He is buuen us *and* bineðen biforen *and* bihinde
Þe godes wille doð aihware he maiȝ him finde 88
Elche rune he hereð *and* he wot alle dade
He þurh sihð elches mannes þanc wi hwat sal us to rade.
We þe brekeð godes has *and* gulteð swo ilome

What will sinners say on doomsday when angels are afraid.

Hwat sulle we seggen oðer don ate muchele dome 92
We þe luueden unriht *and* euel lif ladden.
Hwat sulle we seggen oðer don þar ængles beð ofdradde.
Hwat sulle we beren us biforen mid hwan sulle we iqueme
We þe nafre god ne duden þan heuenliche deme. 96

Þar sulle ben deflen swo fele þat willeð us forwreien. Devils shall be our accusers.
Nabbeð hie no þing forȝieten of þat hie her iseien.
Al þat hie iseien her hie willeð cuðen þare
Bute we haben hit ibet þe hwile we here waren.
Al hie habbeð on here write þat we misduden here.
Þeih we hes ne niseien hie waren ure iferen.
Hwat sullen horlinges don þes wichen *and* þe forsworene
Wi swo fele beð icleped swo fewe beð icorene
Wi hwi waren hie biȝiete to hwan waren hie iborene.
Þe sulle ben to deaðe idemd *and* afremo forlorene
Elch man sal þar biclepien himselfen *and* ec demen.
Hic[1] oȝen werc *and* his þanc to witnesse he sal temen. Our own words and thoughts shall appear against us.
Ne mai him noman alse wel demen ne alse rihte
For non ne cnoweð hine alse wel buten one drihte.
Man wot him self best his werkes *and* his wille.
Se þe last wot he seið ofte mast se þit al wot is stille
Nis no witnesse alse muchel se mannes oȝen hierte
Hwo se seið þat hie beð hol him self wot his smierte.
Elch man sal him selfen demen to deaðe oðer to liue.
Þe witnesse of his oȝen werc to oðer þan hine sal driue.
Al þat afri man haueð idon seðen he cam to manne
Swo he hit iseie aboc iwrite he sal hit þenche þanne
Ac drihte ne demeð noman after his biginninge
Ac al his lif sal ben teald after his endinge
ȝief þe endinge is god al hit is god. *and* euel ȝief euel is þe ende. All will be well if our 'ending' is well.
God ȝieue þat ure ende be god *and* ȝieue þat he us lende.
Se man þe nafre nele don god ne nafre god lif lade.
Are deað *and* dom cumeð to his dure he maiȝ *him* sore adrade.
Þat he ne muge þanne bidden ore for þat itit ilome It is too late to ask mercy when death is at the door.
For þi he [is] wis þe bit *and* biȝiet *and* bet bifore dome
Þanne þe deað is ate dure wel late he biddeð ore
Wel late he lateð euel werc þan he hit ne mai don no more.

[1] ?=His.

Senne lat þe *and* þu nah hi*m* þan þu hit ne miht do no more:

The repentant sinner shall find mercy.

For-þi he is sot þe swo abit to habben godes ore.
Þeih hweðere we hit leueð wel for drihte self hit sade.
Elche time sal þe man of-þunche his misdade
Oðer raðer oðer later milce he sal imete.
Ac þe þe her naueð ibet muchel he haued to bete
Mani man seið hwo reche pine þe sal habben ende
Ne bidde ich not bet bie ich alesed a domesdai of bende.
Litel wot he hwat is pine *and* litel he cnoweð

The pains of hell are not realized as eternal.

Hwilch hit is þar sowle wunieð hwu biter wind þar bloweð.
Hadde he ben þar on oðer two bare tiden.
Nolde he for almidden eard þe þridde þar abiden.
Þat habbeð isaid þe come þanne þit wiste mid iwisse.
Wo wurðe soreȝe seue ȝier for seue nihte blisse.
And ure blisse þe ende haueð for ende-lease pine
Betere is wori water þan atter imengd mid wine.
Swines brade is wel swete swo is of wilde diere.
Ac al to diere he hit abuið þe ȝiefð þar-fore his swiere.
Ful wombe mai lihtliche speken of hunger *and* of fasten

If men thought of everlasting pain they would undergo any temporary pain to escape it.

Swo mai of pine þe not hwat is pine þe sal ilasten.
Hadde [he] fonded sume stunde he wolde seggen oðer
Eðlate him ware wif *and* child suster *and* fader *and* broðer.
Al he wolde oðerluker don *and* oðerluker þenche
Þan he biðohte an helle fur þat nowiht ne mai quenche
Afre he wolde her in wo *and* in wane wunien
Wið þan he mihte helle fur biflen *and* bisunien.
Eðlate him ware al wele *and* erðeliche blisse
For to þe muchele blisse cume þis murie[a] mid iwisse.
¶ Ich wulle nu cumen eft to þe dome ich eow ar of sade.
On þe daie *and* on þe dome us helpe crist *and* rade.
Þar we muȝen ben sore offerd *and* harde us ofdrade.

[a] See Old Eng. Homilies, First Series, p. 169, l. 154.

160 Þar elch sal al isien him biforen his word *and* ec his dade.
Al sal þar ben þanne cuð þat men luȝen her *and* halen. All secrets shall be made known at doomsday.
Al sal þar ben þanne unwrien þat men her hudden *and* stalen.
We sullen alre manne lif icnowen alse ure oȝen
164 Þar sullen efninges ben to þe heie *and* to þe loȝe.
Ne sal þeih no man samie þiar ne þarf he him adrade.
Ȝief him her ofþinceð his gult *and* bet his misdade.
For hem ne sameð ne ne grameð þe sulle ben iboreȝe
168 Ac þoȝre habbeð same *and* grame *and* oȝer fele soreȝe.
Þe dom þal[1] ben sone idon ne last hit nowiht longe [1] *Read* sal.
Ne sal him noman mene þar of strencȝe ne of wronge
Þo sulle habben hardne dom þe here waren hardde The merciless shall have a hard sentence.
172 Þo þe euel hielden wreche men *and* euel laȝe arerde.
Elch after þat he haueð idon sal þar ben þanne idemd
Bliȝe mai he þanne ben þe god haueð wel iquemd.
Alle þo þe sprunge beð of ada*m* *and* of eue
176 Alle hie sulle þider cume for soȝe we hit ileued.[2] [2] *So in MS.*
Þo þe habbeð wel idon after here mihte
To heueriche hie sulle fare forð mid ure drihte.
Þo þe deueles werkes habeð idon *and* þarinne beð ifunde
180 Hie sulle fare forð mid hem into helle grunde. Christ shall never more die to save the lost in hell.
Þar hie sulle wunien abuten ore *and* ende.
Breceð nafre eft crist helle dure for lesen hem of bende
Nis no sellich þeih hem beo wo *and* þeih hem be uneaȝe
184 Ne sal nafre eft crist þolien deað for lesen hem of deaȝe.
Ænes drihten helle brac his frend he ut brohte Christ died for us, yet we do nothing for his sake.
Him self he þolede deað for hem wel diere he hes bohte.
Nolde hit moȝe don for mai ne suster [for] broȝer
188 Nolde sune don for fader ne no man for oȝer.
Vre alre louerd for his þralles ipined he was arode
Ure bendes he unbond *and* bohte us mid his blode.
We ȝieueð uneaȝe for his luue a steche of ure breade
192 Ne þenche we naht þar þat sal deme þe quica[3] *and* þe deade. [3] *So in MS.*

Muchel luue he us kedde wolde we hit understonde.
Death came into the world through our elders' misdeeds. Þat ure elderne misduden we habeð euel an honde.
Deað cam in þis middenærd þurh ealde deueles onde
And senne *and* soreȝe *and* iswinch awatere *and* [a] londe. 196
Vre foremes faderes gult we abugeð alle
Al his ofsprung after him in harem is biualle
Þurst *and* hunger. chele *and* hete *and* alle unhalðe
Þurh deað cam in þis middeneard *and* oðer unisalðe. 200
Nare noman elles dead ne sic ne [non] unsele
Ac mihte libbe afremo ablisse *and* an hale.
Litel lac is gode lief þe cumeð of gode wille
And eðlate muchel ȝieue þan his herte is ille 204
Litel hit þuncheð maniman ac muchel was þe senne
For hwan alle þolieð deað þe comen of here kenne
Sin causes us all to live in sorrow and toil. Here senne *and* ec ure oȝen us muȝe sore ofþunche
For senne we libeð alle her in soreȝe *and* in swunche. 208
Seðen god nam swo mukel wrache for one misdede
We þe swo ofte misdoð we muȝen us eaðe ofdrade.
Adam *and* al his ofspreng for one bare senne.
Was fele hundred wintre an helle a pine *and* unwenne[a]. 212
Þo þe ladeð here lif mid unrihte *and* mid wronge
Bute hit godes milce do hie sulle wunie þar longe.
[1] *MS.* muchel. Godes wisdom is wel muchel[1] *and* alsse is his mihte
Ac nis his mihte nowiht lasse ac biðer ilke wihte. 216
More he one maiȝ forȝieue þan alle folc gulte cunne
All may obtain God's mercy. Self deuel mihte habben milce ȝief he hit bigunne.
Þeþe godes milche secð iwis he mai hes[2] finden
[2] *Egerton MS.* is; *Lambert MS.* ha. Ac helle king is ore-leas wið þo þe he mai binden. 220
Se deð his wille mast he sal habbe werest mede
Hell's king is piteless. His bað sal be wallinde pich his bed barnende glede.
[3] *Egerton* feonde. Werse he doð his gode wines þan his fiendes[3]
God silde alle godes friend wið swo euele friende. 224
Nafre an helle ine cam ne cumen ich þar ne reche
Þeih ich aches woreldes wele þare mihte feche.

[a] *Read* helle pine and an unwenne.

Þeih ich wille seggen eow þat wise men us saden
228 *And* [a] boc hit is write þar me hit mai rade.
Ic wille seggen hit þo þe hit hem self nesten
And warnin hem wiȝ here unfreme ȝief hie me willeȝ hlesten.
Vnderstondeȝ nu to meward eadi men *and* arme
232 Ich wille tellen eow of helle pine *and* warnin eow wiȝ harme.
An helle hunger *and* þurst euel two iferen.
Þos pine polieȝ þo þe ware meteniȝinges here.
Þar is woning *and* wop after ache strate
236 Hie fareȝ fram hate [to] chele fram chele to hate.
[Þ]an hie beȝ in þe hate chele hem þuncheȝ blisse
[Þ]an hie cumeȝ eft to chele of hate hie habbeȝ misse.
[E]iȝer doȝ hem wo inoh nabbeȝ [hie] none lisse.
240 [N]iten hweȝer hem doȝ wers to nafre none wisse.
[*H*]ie walkeȝ afre *and* secheȝ reste ac hie hes ne muȝen imeten.
[*F*]or þi þe hie nolde þe hwile hie mihten here senne beten.
[*H*]ie secheȝ reste þar non nis ac hie hies[1] ne muȝen ifinden.
244 [*A*]c walkeȝ weri up *and* dun se water doȝ mid winde
[Þ]at beȝ þo þe waren her an þanc unstedefaste.
[*And*] þo þe gode biheten aihte *and* hit him ilaste.
[*And*] þo þe god werc bigunnen *and* ful endin hit nolden.
248 [*N*]u waren her *and* nu þar *and* nesten hwat he wolden
[Þ]ar is pich þat afre walleȝ þar sulle wunien inne
[Þ]o þe ladeȝ here lif on werre *and* an unwinne.
[Þ]ar is fur þis[2] hundredfeald hatere þan be ure.
252 [*N*]e mai hit quenche salt water ne auene stream ne sture.
[Þ]is is þat fur þat afre barneȝ [hit] ne mai no wiht quenche.
[Þ]ar inne beȝ þe was to lef wreche men to swenche.
Þo þe swikele men *and* ful of euele wrenchen.

Wise men have written of hell torments.

Hunger and thirst, whining and weeping, cold and heat.

Want of rest.

Boiling pitch.

Ever-burning fire.

[1] *Lambeth MS.* es.

[2] *Read* þat is.

In the fire of hell shall dwell all evil. doers.

And þo þe nihten euel don *and* lief hit was to þenchen.
Þe luueden rauing *and* stale hordom *and* dru[n]ken
And an defles werkes bliċeliche swunken.
Þo þe waren swo lease men þat mes ne mihte leuen
Medȝierne domes men *and* wrongwise reuen.
Þo þe oċer mannes wif was lief her oȝen eċlate
And þo þe sunegeden muchel on dru[n]ken *and* on ate.
Þe wreche men binomen here aihte *and* leide his on horde.
Þe litel lete of godes bode *and* of godes worde.
And þe his oȝen nolde ȝieue þar he iseih þe niede
Ne nolde ihere godes men þan he sat at his biede.
Þo þe was oċer mannes þing leuere þan hit solde
And waren al to gradi of siluer *and* of golde.
Þo þe untrewnesse deden þan þe he solden ben holde.
And leten al þat hie solden don *and* deden þat hie wolden.
Þo þe waren ȝietceres of þis wereldes aihte

And all those who tried to please the devil.

And dude al þat þe loċe gost hem tihte to *and* taihte.
And al þo þe[n] ani wise deuel iquemde

[1] *Read* him.

Þo beċ mid hem[1] in helle fordon *and* demde.
Bute þo þe ofċuhte sore [her] here misdade
And Gunne here gultes bete *and* betere lif lade.

In hell are adders and snakes.

Þar beċ naddren *and* snaken eueten *and* fruden
Þe tereċ *and* freteċ þo euele swiken þe niċfule *and* þe prude
Nafre sunne þar ne sineċ ne mone ne storre.

[2] *So in MS.*

Þar is muchel godes hete *and* muchel godes oerre[2].

Smoke and darkness.

Afre þar is euel smech þiesternesse *and* eie
Nis þar nafre oder liht þan þe swarte leie.
Þar ligeċ ateliche fiend in stronge raketeie
Þat beċ þo þe waren mid god angles swiċe heie.
Þat beċ ateliche fiend *and* Eiseliche wihten
Þo sulle þe wreche sowle isien þe sinegeden þurh sihte
Þar is þe loċe sathanas *and* belzebub se ealde
Eaċe he muȝen ben sore ofdrad þe sullen hes bihealde.

Ne mai non herte hit þenche ne tunge hit ne mai telle
Hwu muchele pine ne hwu fele senden[1] in helle
Of þo pine þe þar bieð nelle ich eow naht lie
Nis hit bute gamen *and* glie of þat man mai here drie.
And ȝiet ne doð hem naht alse wo in þe loðe bende
Swo þat he witen þat here pine sal nafre habben ende
Þar beð þe haðene men þe waren laȝe-lease
Þe [hem] nes naht of godes bode ne of godes hease.
Euele cristene men hie beð here iferen
Þo þe here cristendom euele hielden here.
And ȝiet he beð awerse stede aniðer[2] helle grunde
Ne sullen [hie] nafre cumen út for peni ne for punde.
Ne mai hem noðer helpe þar ibede ne almesse
For naht solden bidde þar ore ne forȝieuenesse.
Silde him elch man þe hwile he mai wið þos helle pine.
[*And*] warnie his frend þar wið swo ich habbe ido mine.
Þo þe silde hem ne cunnen ich hem wille tache
[*I*]ch can ben aiðer ȝief isal lichame *and* sowle lache.
Late we þat god forbet alle mankenne
And do we þat he us hat *and* silde we us wid senne.
Luue we god mid ure herte *and* mid al ure mihte
And ure emcristen alse us self swo us tached drihte.
Al þat me radeð *and* singed bifore godes borde
Al hit hangeð *and* halt bi þese twam worde
Alle godes[3] laȝes hie fulleð þe newe *and* þe ealde
Þe þe þos two luues halt *and* wile hes[4] wel healde.
Ac hie bieð wel arefeð-heald swo ofte we gulteð alle
For hit is strong te stonde longe *and* liht hit is to falle.
Ac drihte crist ȝeue us strengðe stonde þat we moten
And of alle ure gultes ȝieue us cume bote.
We wihnieð after wereldes wele þe longe ne mai ilaste
And legeð mast al ure swinc on þing unstedefaste.
Swunke [we] for godes luue half þat we doð for eihte.
Nare we naht swo ofte bicherd ne swo euele bikeihte

No tongue can tell the pains of hell.

[1] *Jesus MS.* beoþ.

[2] *Egerton MS.* on þere; *Jesus MS.* anyþe.

No prayers nor alms will be of any avail in hell.

Love to God and to man are taught by the Ten Commandments.

[3] *MS.* godel.

[4] *Egerton MS.* hi.

ȝief we serueden god half þat we doð for erminges
We mihten habben more an heuene þa[n] ȝierles *and* kinges

In heaven there is neither hunger nor thirst.

Ne muȝe we werien naðer ne wið þurst ne wið hunger
Ne wid[1] elde ne wið elde ne wið deað þe elder ne þe ȝeunger

[1] *So in MS.*

Ac þar nis hunger ne þurst. deað ne unhalðe ne elde.
Of þesse riche we þencheð to ofte of þare alto selde.

We think too little of heaven.

We solden biþenchen us wel ofte *and* ilome[2]

[2] *MS.* ilomo.

Hwat we beð to hwan we sullen *and* of hwan we come.
Hwu litle hwile we bieð her hwu longe elles hware
Hwat we muȝen habben her *and* hwat we findeð þare.
ȝief [we] waren wise men þus we solden þenchen
Bute we wurðen us iwar þis wereld us wilė drenchen
Mast alle men hit ȝieueð drinken of on euele senche.
He sal him cunnen silde wel ȝief hit him nele screnche.
Mid al mihtin godes luue úte we us biwerien

The world's love will destroy us unless we preserve ourselves by alms, fasting and prayer.

[W]ið þesses wreches woreldes luue þat hit ne muȝe us derien
Mid almesse. mid fasten *and* mid ibeden werie we us wid senne.

[3] *So in MS.*

Mid þo wapne þe god haued[3] ȝieue alle man kenne.
[L]ate we þe brode strate *and* þane weg bene
[þ]e lat þe nieðe dal to helle of manne me mai wene.
Go we þane narewe pað *and* þene wei grene
[þ]ar forð fareð wel litel folc *and* eche is fair *and* isene

The broad way is our will.

[þ]e brode strate is ure wil þe is loð te læte
[þ]o þe folȝeð here iwil hie fareð bi þare strate.
Hie muȝen lihtliche cumen mid þare niðer helde
[þ]urh one godelease wude to one bare felde

The narrow path is God's behests.

[þ]a narewe pað is godes has. þar forð fareþ wel feawe
[þ]at beð þo þe hem sildeð ȝierne wið achen unðeawe.
[þ]os goð uneaðe aȝien þe cliue *and* aȝien þe heie hulle
[þ]os leten al here iwil for godes luue to fulle.

Go we alle þane wei for he us wile bringe
Mid þo feawe faire men bifore þe heuen kinge — The joys of heaven.
[Þ]ar is alre blisse mast mid angles songe. — Bliss and song of angels.
356 [Þ]e is a þusend wintre þar ne þunche̊ hit him naht longe.
Þe last haue̊ blisse he haue̊ sswo[1] muchel þat he ne bit no more
Þe þat blisse forgo̊ hit sal him rewen sore.
Ne mai non euel ne non wane ben in godes riche
360 Þeih þar ben wuniinges fele elch o̊er uniliche
Sume þar habbe̊ lasse *and* sume þar habbe̊ more
Elch after þat he dude her after þane þe [he] swanc sore
Ne sal þar ben bread ne win ne o̊er kennes este — No bread or other dainties will be there, but eternal life and rest.
364 God one sal ben ache lif *and* blisse *and* ache reste.
Ne sal þar ben foh ne grai ne cunin ne ermine
Ne aquerne ne metheschele[2] ne beuer ne sabeline. — [2] *Egerton MS. has* martres cheole.
Ne sal þer ben nåer scat ne srud ne wereldes wele none.
368 Al þe blisse þe me us bihat al hit sal ben god one
Ne mai no blisse ben alse muchel se is godes sihte. — The sight of God should be supreme bliss.
He is so̊ sunne *and* briht *and* dai abute nihte.
He is aches godes ful nis him no wiht uten
372 Nones godes hem nis wane þe wunie̊ him abuten.
Þar is wele abuten wane *and* reste abuten swunche. — Old age, sickness and sorrow shall be absent.
Þe mugen *and* nelle̊ þider cume hit hem mai ofþunche.
Þar is blisse abuten treige *and* life abuten deåe
376 Þo þe afre sulle wunie þar bli̊e hie muge ben eåe.
Þar is gieů abuten elde *and* hale abuten unhal̊e
Nis þar sareze ne sor non ne nafre unisal̊e.
Þar me drihte self isien swo se is mid iwisse
380 He one mai *and* sal al ben angles *and* manne blisse.
And þeih ne bed[3] here eien naht alle iliche brihte — [3] *So in MS.*
Hi nabbe̊ naht iliche muchel alle of godes lihte
On þesse liue he naren naht alle of ore mihte
384 Ne þar ne sullen habben god alle bi one wihte.
Þo sullen more of him isien þe luueden hine more

And more icnowen *and* ec witen his mihte *and* his ore
On him hie sulle finden al þat man mai to hleste
On him he sullen ec isien al þat hie ar nesten. 388

Christ shall be sufficient for all his darlings.

[*C*]rist sal one bien inoȝh alle his derlinges.
[Þ]e one is muche more *and* betere þan alle oðer þinges.
[*I*]noh he haueð þe hine haueð þe alle þing wealdeð
Of him to isiene nis non sæd swo fair he is to bihelden 392
God is swo mere[1] *and* swo muchel in his godcunnesse
[Þ]at al þat elles was *and* is is fele werse *and* lasse.
[*N*]e mai hit nafre noman oðer seggen mid iwisse
[*H*]wu muchele murihðe habbeð þo þe beð in godes 396 blisse

[1] *Jesus MS.* swete.

May God bring us to His everlasting bliss!

[*T*]o þare blisse us bringe god þe rixleð abuten ende.
[Þ]ane he ure sowle unbint of lichamliche bende
[*C*]rist ȝieue us laden her swilch lif *and* habben her swilch ende.
[Þ]at we moten þider cumen þane we henne wende. 400

AMEN.

NOTES AND EMENDATIONS.

P. 3, l. 3. *þit* = *þe* + *hit* = who it. This form is not uncommon in these Homilies.

8. *wisten* = wished (see p. 3, l. 14) : *s* for *sh* is very common in these Homilies. (See Preface to the Story of Genesis and Exodus.)

10. *seggen* = *to seggen.*

P. 5, l. 2. For *lichanliche* read *lichamliche.*

17. *muneged* = *munegeð.*

26. *eche deaðe*, from eternal death.

33. *þes* = *þesse* (dative).

P. 7, l. 2. *dieliche* = *digeliche.* See p. 5, l. 14.

19 from bottom. *mannen* = *manne*, gen. pl. after *mast.*

11 from bottom. *swoldred*, probably for *swaltre* = *swaltreð.* Cp. *sqwalterin*, Prompt. Parv. pp. 471, 481. But as O. E. *sweltan* is connected with *swêlan*, so *swoltren* may be connected with O. E. *swol, swoleð*, heat, burning.

P. 9, l. 2. *waxest* may be right if *gierne* be taken as an adverb, and then we must translate as follows :—If thou diligently increasest. But the Latin quotation shows that *gierne* corresponds to *cupis.*

P. 11, l. 11. *cursinge* = excommunication.

12. *clepinge*, = calling, seems used in the sense of (false) pleadings. Cp. *bezechinge* in Ayenbite, p. 39, and *biclepieþ*, plead for, Ayenbite, p. 40.

asciṅge = (false) claiming. 'Þe uerþe boȝ auarice is *acsynge* þet is to ȝerne ope oþre mid wrong.' Ayenbite, p. 39.

13–19. *hwate*, fortune, luck (see p. 105). Stratmann, s. v. *Hwate.*

24. *wigeles* = witchcrafts, sorceries, wiles. See Laȝamon, 19250 ; St. Marharete, p. 13 ; Ancren Riwle, p. 92.

30. *eten*, probably for *etten*, at the ; if so, *and to eat* in the translation must be deleted

31. *masthwat*, mostly; used as late as Fabyan's time. Cp. *somhwat, otherhwat*, which crop up during the twelfth and thirteenth centuries. In St. Katherine we have *anhwat* = one thing, something. Here we see that these forms arise out of the oldest English compounds *a-hwa, a-hwæt* = anyone, anything, where the particle *a* = ever. Thus *somewhere* is formed upon the analogy of *everywhere* = O. E. *ever-ihwer* = *efre-gehwær. Nowhere* = the negative of *a-hwær* (later forms *owhar, ouwhar, aiwhar.*)

metisupe = O. E. *mete-scipe*, a feeding, feast.

P. 11, l. 31. *at ferme*, meal, repast. O. E. *feorm*. See Laȝ. 14426.

laðeð = *laðede*, from *laðien*, to invite. See Ancren Riwle, p. 144; Laȝ. 14427; Allit. Poems, pp. 2, 81.

34. *iueid*. Cp. O. E. *gefêge*, fit, adapted, from *gefêgan*, to join, unite.

P. 13, l. 3. *scule*. Cp. *skele* in Shoreham, 154; *skil* in Ormulum, 1652, = skill, reason.

5. *forðe* = *forðen* (see p. 137), = O. E. *furðum*, *furðan*, *furðon*, even, indeed. Cp. *na forþon* in Old English Hom. First Series, p. 5.

7. *chew* = jangling, *jaw* (= *chaw*). Cp. *ajar* = *a-char*, *on-char* (on the turn).

10. *of his* = *some* of his. Cp. the use of *some*, in Prol. to Chaucer's Canterbury Tales, l. 146.

'*Of* smale hundes hadde sche that sche fedde.'

This use of *of* is very common in Bacon's writings.

19. *medeme*, O. E. *medume*, *medeme*, moderate. See p. 123, l. 3.

22. *oder* = oðer.

emlice, evenly; O. E. *emne-lîce*.

24. *miswune* = ill habits. I have not met with this compound in the oldest English.

25. *waker*, vigilant, watchful. 'Bi nihte ouh ancre forte beon *waker* and bisi abuten gostliche biȝite.' Ancren Riwle, p. 142.

snel, quick, rapid, fast; see Owl and Nightingale, l. 918. 'Bi burne þat is *snel*.'

seli, from *sel*, time. Cp. *tidy* in the sense of seasonable; and *untidi*, unseasonable, St. Kath. (ed. Morton), p. 130.

34. *huihted*; *hihteð* = adorn. See p. 89, l. 9 from bottom. The usual meaning is to rejoice. O. E. *hyhtan*, *huhten*. See Owl and Nightingale, l. 436.

P. 15, l. 3. *bilige* = ? *biligge*, lie to, belong to. See *biliggeð*, p. 61, l. 4; and *bilien*, p. 95, l. 5.

4. *þingie*, to reconcile, plead for; see Orm. 8997.

7 from bottom. *wane*; see Old Eng. Hom. First Series, pp. 21, 29.

P. 17, l. 20. *inboreges*. This seems to be a true compound; cp. O. E. *inborh*, the giving of goods as pledge or security.

26. *þaste*. If not an error for *leste þet*, at least, = *þæs þe*, for that, as far as. The corresponding passage in Hom. VII. First Series, p. 75, is 'Alle ȝe kunnen *leste þet* ich wene ower credo.' For the phrase 'leste ich wene,' see Old Eng. Hom. First Series, p. 157.

17. *attred*, poisoned. The First Series, p. 75, expands this passage.

P. 21, l. 17. [*a*]-*trineð*. The MS. has *trineð* plainly enough, but the First Series, p. 77, has *irineð*. The sense is the same.

27. *smeart*. A very unusual though a very good form. It does not occur, I believe, in the oldest period.

awemned, so in MS. The correct form is *awemmed*.

32. *tuked*: cp. 'So scheomeliche *ituked*,' Ancren Riwle, p. 366.

P. 25, l. 10. *sene*, sight. See Owl and Nightingale, 368.

12. *on* (the second): read *no*. The sense evidently requires it.

15. *nutten*, animals, brute beasts.

P. 25, l. 27. *mid wisse* = *mid iwisse*, with certainty.

P. 27, l. 10 from bottom. *bene-tiðe* = successful in prayer. O. E. *tíð*, = possession, favour (see p. 135, l. 7); *tiðian*, to allow, grant.

P. 29, l. 6. *heuieð*, lie heavy on; see p. 79, l. 6; Laȝ. 18408.

12. *wenlukest*, most pleasant, acceptable; cp. O. E. *wyn-líc*, pleasant. Sansk. *van*, to accept; Lat. *venus*, *venustas*, *venerari*, &c. (See *wenliche* = fair, pp. 83, 175.)

17. *rum-handed*: cp. O. E. *rûm*, *gerûm*, roomy, wide; *rûm-heort*, large-hearted, liberal.

20. *forcuðer*; see Laȝ. 28240, St. Kath. (ed Morton), l. 2242, where *forcuð* = wicked, bad.

23. *biremen*, to cry out upon. This compound does not occur in the oldest period. Cp. *remen* (= *hreman*), to cry, cry out, p. 89, l. 36; Laȝ. 5795; Ancren Riwle, p. 242; St. Marh. p. 18; Allit. Poems, A. 1180.

25. þe þe; read þe *ne*, thee not.

26. *a-tiereð* = *a-teoreð*, from O. E. *ateorian*, *a-têran*, to fail.

eiht-gradi = wealth-greedy, a compound like O. E. *med-ierne*, bribe-greedy, Moral Ode, l. 256. *lof-ȝeorn* = greedy for praise.

P. 31, l. 4. *spelest*; not *spillest*, but *sparest*. See Orm. 10133. Cp. 'spele and spare,' Piers Plowman. See Stratmann, s. v. *Spelen*.

11. *ligneð*, from O. E. *lygnian*, to belie. Cp. *lihnen*, to contradict, in Orm. 7440. Stratmann connects this verb with O. E. *lean*, *leahan*, to blame, reproach.

8 from bottom. *se*, an error of the scribe for þe or þo.

3 from bottom. *bilihte*. The more ordinary form is *ilihte*. See Castle of Love, ll. 778, 794.

P. 33, l. 14. *i-waned*, taken away, cut off. The verb *wanien* has usually an *intransitive* use in this period, but see p. 176.

25. *hateringe* (? *hatienge*, see p. 177, l. 4) = hatefulness, *misery*, as opposed to *edinesse*, l. 24.

29. *unerned*, unattainable, from *ernien* to attain; a rather unusual sense of the word. See p. 135.

P. 35, l. 6. *woninge* may mean *waning*, want, but the more usual sense is *weeping*. See Hali Meid. p. 37; Owl and Nightingale, l. 311; and *wanunge* in Sawles Warde, Old Eng. Hom. First Series, p. 253.

13. *icheu* (see p. 123, l. 8), a very unusual form, pointing to an older *ge-ceow*. Cp. *chew* = jaw, p. 13, l. 7.

19, 20. *for-gremede*. The *r* is rather faint in the MS., but it was originally *r* and not *i*. The sense requires perhaps *for-giemede*.

For-ȝemen usually signifies to *neglect*, disregard. See p. 183 of these Homilies, where *for-ȝeme* is opposed to *bi-ȝeme*. As *bi-ȝeme* = to keep (by having an eye on) regard, so *for-ȝeme* may signify to lose (through neglect).

5 from bottom. *bicachen*. See Orm. 12288.

1 from bottom. *teð-forð* = *forð-teð*, from *forð-teon*, to carry on, exhibit. See p. 37, l. 2.

geres, tela; also used in the sense of wiles (see p. 37, l. 2).

P. 37, l. 9. *winned . . tiliget = winneð . . tiligeth. Tiligeð* = toil, till.

15. *egerne*: so in MS., ? read *gerne*, diligent (the *e* seems repeated on account of *swiče*), or ? *giuer* = greedy.

25. *uulieð = fulieð* = foul, defile.

26. *sneuieð* points to an older *snifian*, to sniff, which however is not met with in O. E. Cp. *snofel*, secretions from the nose; Eng. *snuff*. *Sni-fian* must be a causative of root *sni*, to drip. Cp. Sansk. *snu*, to distil, flow; O. E. *sny-t-an*, to snite. The more common form is *nevelen*. Cp. *nifle*, Rel. Antiq. ii. 211; *nevelinge*, Piers Plowman.

27, 31. *floddri*, a very unusual word, meaning probably mire or fen. Cp. 'Fette swin þet fule *fen* [*luuieð*] to liggen in.' O. E. Hom. First Series, p. 81.

29. *senibhakel*. I can make nothing of this except to suggest that it is written for *sam-hakel = semi-cope*, a kind of short cope. (See Prol. to Cant. Tales, l. 264.) Cp. O. E. *mes-hakele*, = mass-cloth. Or for *semd-hakel* = loaded, or heavy cloak, or *sem-hakel* = ? a bag-cloak, a cloak with many pockets in it.

30. *bisulieð* is not a very common form: but compare *sulieð* in Ancren Riwle, p. 158; Owl and Nightingale, l. 1238. See Old Eng. Miscell. p. 225.

P. 39, ll. 13, 25. *lesweð*. See *leswe*, pasture, l. 14, and p. 37, l. 16. Cp. Ancren Riwle, p. 100.

19. *hloneð*, leans, reclines, from *hleonien* to lean, cognate with Latin *clino*: the *h* is often dropped in O. E. Cp. *leonede*, Laȝ. 10776; *leonie* (subj.), Ancren Riwle, p. 142.

20. *non eige ne stand of*. See note to l. 392 of Story of Genesis and Exodus. 'Stand *in* awe of' is quite a modern expression.

29. *iefned*, originally made even or equal to, hence compared to. Cp. *effnedd* in Orm. i. 39, 321, 336.

ateliche = atel-liche, horrible, foul. See Orm. 4803, Ancren Riwle, p. 6.

33. *frumberdligges = frumberdlinges* = young men, an unusual form: *frum* = first; *berd* = birth. See p. 41, l. 1.

hanecrau, cock-crow. I have not met with this form before, but compare oldest English *han-crœd*, cock-crow.

P. 41. l. 29. *cuð-leche*, to acquaint (oneself), enter into friendship with. See p. 45 and Laȝ. 17103.

31. *forwened*. Bosworth gives *forwened* the sense of proud; but the meaning 'spoilt,' occurs in Piers Plowman (ed. Wright), 2541.

P. 43, l. 6. *bistonden*, the p.p. of *bistanden*, to stand about, surround, attack, assail. See p. 173, l. 4. See St. Marherete, p. 3; Ancren Riwle, p. 264; Laȝ. 30323.

11. *forþe = forþen* or *forþien*, from *iforþien*, to offer, afford. Cp. p. 49, l. 8 from bottom; and O. E. *ge-forðian*, to offer. See p. 31, l. 15, and note on p. 308 of Old Eng. Hom. First Series.

gersum, sometimes written *garsum*. See Laȝ. 1293.

15, 19. *duue, deuð*, from *duuien* or *dufien*, to dive, sink. Cp. *duuelunge*, divingly, in Juliana.

P. 43, l. 17. *wecheð*, excite, raise (see p. 137). See Laȝ. 798, 26216. Cp. 'waken' in Allit. Poems, A 1171, B 323, C 132.

18. *wanrede*, the same as *meseise*, poverty, as opposed to *woreldes richeise*. See Orm. 3145.

19. *ortrowe*, properly an adjective (the substantive is *ortrowþe*), diffident, distrustful. See p. 73, and Orm. 11589.

36. *waiteden* = were on the look-out for, kept watch. See p. 87, l. 30.

oðer, used in its etymological sense of *one*.

P. 45, l. 1. *hit acorede*, bore it (the sin). Cp. 'Þu schalt *acorien* the rode ⁊ þ is *acorien* his sunne,' Ancren Riwle, p. 60. There is another sense much like O. E. *abuye, abye*, pay the penalty of, to atone for, and hence to be sorry for, complain. See Stratmann, s.v. *Acorien*.

3, 4. *gemeleste, recheleste*, abstract nouns formed from the adjectives, *gemeles, recheles*, heedless and reckless.

5. *Þe deaþ him wes iwealde*, that death had exercised power over him. Cp. 'Ac ȝoure tongen ȝe wealde,' but have control over your tongues, Shoreham, p. 100.

9. *foshipe*, enmity. See Allit. Poems, pp. 918, 919.

13. *est-riche*. O. E. *east-rîce*, an Eastern kingdom.

20. *king . . . kenneð*. Cp. *rex* and *regere*. The etymology is of course wrong. *King* is cognate with Sansk. *janaka*, father.

33. *cuðden* = *cuðien*, to become or make known.

P. 47, l. 28 from bottom. *chirchgang* = *chirchegang*. See l. 20, p. 47. Robert of Glouc. p. 380, has *chirche-gong*. See Gen. and Ex. 2465.

18 from bottom. *ferede* = *fer-rede* = *ferreden*, company. See p. 49, l. 2, and St. Kath. (ed. Morton), l. 703.

16 from bottom. *hie;* ⁊ read *hire*. *aisie*, easy, convenient. Fr. *aisé*. The earliest use of our word *easy*. Cp. *mes-eise*; and *eise* in Ancren Riwle, pp. 20, 108.

9 from bottom. *heren*, so in MS. ⁊ *beren* = *bear*.

4 from bottom. *sene* is an adjective = visible, manifest.

P. 49, l. 3. *þes loc* = these gifts; *loc* is an old neuter, like *deor, swin*, &c.

9. *drih*, patient. I have not met the adjective *drih* in this sense. Like *dregh*, sorrowful, hard (Troy Book, l. 935); *dryȝ, dryȝe*, heavy, sorrowful (Allit. Poems, A. 823, B. 342), *drih* comes from *dreoȝen* or *drigen*, to suffer, bear, endure. (See p. 31 of these Homilies, l. 10).

14. *eð-winne*, easily won; cp. O. E. *eaþ-fynde*, easily found.

23, 24. *hurend hure* = *hure and hure*, at least, &c. See *hure and hure* in Ancren Riwle, p. 390; *hur and hur*, Owl and Nightingale, 11; *la hwure*, Old Eng. Hom. First Series, pp. 237, 245; *lan hure*, St. Kath. 1074. For *hure and hure* in Ancren Riwle (Nero A. xiv), the Titus MS. has *hure*, and Cleop. *lanhure*.

P. 51, l. 15 from bottom. *þigges* = *þinges*. Cp. *fruberdligges* = *frumberdlinges*.

4 from bottom. *ouer-sette* = *of-sette* = oppress.

P. 53, l. 10. *hem sume* = some of them.

15. *unen* = *cumen*, come; or *unnen*, granted.

l. 28. *ðoleburdnesse* (O. E. *þolebyrdnes*), patience; from *þoleburde*. See p. 79, ll. 7, 9, 10; l. 25, infra. It has the same sense as the more common *þolemôdnesse*.

P. 55, ll. 9, 10. *tuderende*. See Gen. and Ex. 630; Orm. 18307.

24. *unluued*, illicit. See p. 71, l. 10 from bottom. For *unlofne*[*d*] *breð* in Old Eng. Hom. First Series, p. 153, the corresponding phrase in the present Homilies is '*un-luuede* breð,' p. 191, l. 17 from bottom. Cp. *loueð* and *lofe*, p. 213, ll. 6, 9 from bottom; Allit. Poems, l. 173, and Glossary, s.v. *Lovne*.

P. 57, l. 1. *warnie fore*. See Old Eng. Hom. First Series (Sawles Warde), p. 247.

10. *swinginge*, whipping, scourging. Cp. *swungen*, beaten, Old Eng. Hom. First Series, p. 281, and *iswingla*, scourge, ib. p. 13.

20. *egen* = *hegen*. See l. 19.

21. *wassheshtren*. *Wasshestre* is a true feminine in *-stre*, the only one that occurs in these Homilies.

P. 59, l. 7. *mo* (so in MS.) = *moten*.

18 from bottom. *cið* = *kið* = *kiðeð*; *hus* = us.

14 and 9 from bottom. *hinder* = underhand, deceitful; see p. 213, ll. 23, 25. *hinderfulle* (= gen. pl.) for *hinderfulre*, deceitful, wicked? Cp. *hindre*, p. 213; *hinderling*, in Orm. 4860.

P. 61, l. 2. *erming*. See Laȝ. 16690; Old Eng. Hom. First Series, p. 41, l. 32; Moral Ode, l. 323.

7. *enden*, an error for *ended*; see *fulended* in the following line. The verb is weak. Cp. *hidden* for *hid*.

20. *bute lesten* = bute we lesten.

21. *anradliche*, promptly. Cp. O. E. *anræd*, one-minded, prompt. See *an-rad*, unanimous, Ancren Riwle, p. 228 (footnote); *anrednesse*, unanimity, ib. p. 12.

24. *bredlinge* = broadwise, with the broad or flat side as opposed to *eggelinge*, edgewise.

36. *þitege* = [þe] *witege*, the prophet. Cp. *witiȝe* in St. Kath. (ed Morton), l. 484; Hali Meid. p. 5; *witege*, *witega*, Old Eng. Hom. First Series, p. 19; *witeȝung*, Orm. 15149.

P. 63. l. 6. *nuteluste*, used to translate 'ignorantia.' See p. 71, l. 1 from bottom. The first instance of this form that I have met with. Unless an error for *nutelnesse*, it is evidently a negative form of an original *wit-leste*, which itself means 'ignorance,' as if the origin of the *-les* was forgotten. *Nuteluste* = *nuteleste*, ought to mean 'uselessness.'

22. *wið-tiging*, a substantive formed from the verb *wið-teôn*, to withdraw. In l. 26, infra, it is wrongly written *wid-tigig* = *wið-tigigge* = *wið-tigginge*. See *wið-tieð*, l. 28, infra.

24. *meðeliche*. This must be distinguished from *metelike*, meetly, moderately (Orm. 10703). *Meðelike* occurs in Gen. and Ex. 1758. Cp. *meþe* (Allit. Poems, B. 247, 436, 565); Laȝ. 977; Gen. and Ex. 3601; *meðleas*, Ancren Riwle, p. 96; *meþeleȝ*, Allit. Poems, B. 273.

See these Homilies, p. 11, l. 5 from bottom, where *meče* and *met* are used in the same sense.

P. 63, l. 34. *over semde*, overloaded. See p. 65, l. 4. Bosworth has *ofersymed*, oppressed, overwhelmed. *Semeð* = weigh, press upon, occurs on p. 93, l. 13; *semde* = loaded, occurs in Shoreham's Poems, p. 85 :

'O swete lavedy wat the was wo
Tho that me Jhesus demde
Tho that me oppone hys swete body
The hevye crouche *semde*.'

See *seme* = load, burden, in Gen. and Ex. 1365, 1368.

34. *wiče*rið (see p. 123, l. 36) properly means 'offer opposition,' resist. See Orm. 1181; St. Marh. p. 14.

36. *wičerfulnesse*, the sin of enmity or opposition (see p. 121). This compound does not occur in Bosworth or in Stratmann. The form one expects is *wičer-ward-nesse*. See *wičerful* on p. 121.

P. 65, l. 12. *meninge*, moaning, lamentation; from *menen* (= O. E. *mœnan*) to moan. Cp. *menende*, ll. 20, 24 infra.

15, 17. *gabben*, to reprove, rebuke. See St. Kath. (ed. Morton), p. 38. The ordinary sense of this verb is to lie, jest.

36. *gide* = *gede* = *yede*, has gone.

*to uniče*or, used to translate 'ad malum.' Can *uniče*or be a corruption of *ungeþwœr*?

P. 67, l. 11. *o tige* = *o time*, or *o siþe*, once; *tige* may be an error for *tigeče*, tenth. See p. 83, l. 17 from bottom.

P. 69, l. 3. *bigredeð*. See Owl and Nightingale, l. 279, where *bigredeþ* = cry after.

10. *of gramede*; see *gramien*, l. 22 infra, and p. 173. Not in Bosworth or Stratmann. *Agramed* occurs in Alis. 3310.

29. *bi ben* = be by, exist, live by. See p. 211, l. 31.

35. *alitelwan* = *a litelhwan*, a little what, = the older *lit-hwon*. See Hist. Outlines, p. 137, § 213.

P. 71, l. 2. *alse wat swo* = as soon as. See p. 101, l. 5 from bottom. *wat* = O. E. *hwœt*, *hwat*, quick.

6. *frefringe* (also *frofringe*) from *frêfrian*, to console. See p. 95, l. 35; Orm. 150.

14. *liče*roweres, for *lic-čroweres*. 'And manega *lic-þroweras* wǽron on Israhel,' &c., Luke iv. 27. *Lic-þrowere* = one who suffers in the body.

28. *smeihliche*, craftily. See *smegh*, crafty, pp. 193, 195; *smehnesse*, craft, p. 205. Cp. the oldest English *smea*, fine, acute; *smeagung*, machination; *smealîc*, subtle, deep.

bichared, deceived, ensnared. See pp. 105, 195.

36. *forgetelnesse* is a true form; *forgetfulness* is comparatively modern. Gower has *foryetel* = forgetful, and *foryetelnesse*.

recheles, an error of the scribe for *recheleste*. See p. 63.

P. 73, l. 1. *Trewčeleas* is an adjective used as a substantive, if not an error for *trewčeleaste* or *trewčeleasnesse*, and is probably a gloss on *ortrowe*.

P. 73, l. 1. *Softgerne* = love of softness or luxury. Cp. the use of *nesch* and *heard* in Sawles Warde (Old Eng. Hom. First Series, p. 255).

P. 75, l. 3. *ednesse* (so in MS.) = *edinesse*, prosperity.

8, 9. *sad*, *sed*, are variant forms of the O. E. *sæd*, full, glutted, weary.

P. 77, l. 34. *for-quichieð* = *for-quickieð*, revive.

35. *licwurðe*. See Ancren Riwle, 120; Orm. 12919. Cp. *dear-wort*, *stal-wort*.

36. *beloken*. The ordinary sense of this verb is to look at, behold. See Orm. 2917; Ancren Riwle, p. 132.

P. 79, l. 17, *ettleð*, striveth, endeavoureth. The verb *etete* is not peculiar to the Lowland Scotch dialect. See Allit. Poems, B. 207, 688; Laȝ. 30846, 25761. See Old Eng. Hom. First Series, p. 263, l. 28, and note on the same p. 327; William of Palerne, 205.

27, 32. *unfele*, bad, wicked. See Laȝ. 22018; Orm. 8034; Owl and Nightingale, 1001.

P. 81, l. 1. *after-boht*. This compound is not found in the oldest period.

6. *at ende* = *atten ende*, or *on ende*, lastly; see *ettan ende*, p. 39.

9 from bottom. *eifulle* = *eis-fulle*, fearful = O. E. *eges-ful*; cp. *eiliche* = *eislich*, p. 5 (= O. E. *egeslic*). See Old Eng. Hom. First Series, p. 19. Cp. *œieleste* = *eigeleste*, fearfulness, Laȝ. 19291.

6 from bottom. *for-hored* = adulterous. Cp. *for-hored* in Orm. 2043; Shoreham, p. 59. Cp. *horegede*, defiled, p. 201.

P. 83. l. 5. *dom-kete*, a compound, = *doom-sharp*, like *blood-red*. For latter part of the compound, see William of Palerne, 330; Stratmann, s. v. *Kete*.

20. *here* = here, not *praise*.

26. *on-neðer-ward*, a compound, like O. E. *on-innen*, *an-inne*, *an-under*, *an-uven*, &c.

32. *soðe* = *suðe*, south; not *true*.

33. *mote* = moot, assembly. See Laȝ. 31616; St. Kath. (ed. Morton), l. 1324; Old Eng. Miscell. p. 45, l. 280.

frakede = *frakele*. Cp. *frakel*, Old Eng. Hom. First Series, p. 25; Hali Meid. p. 7; Ancren Riwle, 102.

P. 85, l. 15 from bottom. *ende* for *endest*. The verb is weak; *bigunne* is of course correct.

8 from bottom. *swo leng þe werse* = swo leng *swo* werse. *Swo*, like þe before these comparatives, is instrumental. See p. 87, l. 4 from bottom.

4 from bottom. *weueð*. See Stratmann, s. v. *Wæven*.

P. 87, l. 2. *embe-þonke*. Cp. O. E. *embe-þanc*, *ymb-þonc*, consideration, care.

22. *weruende* = *hwervende*, from *hwerven*, to turn (= *hwearfian*, *hweorfian*) go about. See p. 173, l. 21; Orm. 9658, 14137; Laȝ. 31680.

30. *bitrumede*. See St. Marh. p. 6; St. Kath. (ed. Morton), footnote to l. 1659.

for-tehte. This seems to be the pret. of *for-techen* (= *for-tæc-an*,

pret. *for-tælte*, = misteach, mislead), but it is not met with in the oldest period. It may be a compound of *tihtan* (pret. *tihte*), to allure, seduce. See p. 107, ll. 5, 10.

31. *bi-wunden*. See p. 95, l. 22, and Old Eng. Hom. First Series, p. 51, where *biwinden* simply means to wind about.

bi-walden, not a common compound. It occurs in Gower's Confessio Amantis, i. 312.

P. 89, l. 1. *se he* = as it (liflode). In the oldest period *liflade* is fem.; hence I have taken *he* for *hie* = they (devils).

27 from bottom. *chirchsocne*. See Old Eng. Hom. First Series, p. 45, l. 25, and p. 310 (note).

22 from bottom. *þrop* = *þorp*. Used by Nash in his 'Lenten Stuff.' Chaucer has *þrop*. *Þorp* occurs in Allit. Poems, B. 1178.

19 from bottom. *wig* = oldest English *wicg*, originally a *war*-horse.

13 from bottom. *admod*. See *edmoddre*, *edmodnesse*, Old Eng. Hom. First Series, p. 5.

sander-bodes, a rare compound; but see *sander-man* = messenger, Gen. and Ex. 1410, 2791, and p. 144 (note on l. 1410). Cp. O. E. *sand*, *sond*, a sending, messenger.

8 from bottom. *bihengen*, hung round about. See Laȝ. 3637; Orm. 951.

2 from bottom. *understoden*, received. This is not an unusual sense of the verb *understanden*. See Gen. and Ex. 2393, 3434.

P. 91, l. 2. *Silof* = *si lof*. *Si* is the 3rd sing. subj. of *am* (root *as*). It occurs only in this passage. *Si* occurs in Orm. 3378, *seo* in Laȝ. *Lof* = praise, Orm. 3379, Laȝ. 8376, Ancren Riwle, 104. See l. 34; p. 93, ll. 2, 3; p. 103, l. 26.

5. *briggeden*, bridged, the only rendering I can give; the sense requires *bi-streweden* = strewed (see Old Eng. Hom. First Series, p. 4, l. 36, where *strehiten* is used in the same sense).

7. *heg settle*, dat. of *heg-setl* = *heah-setl*, supreme settle (seat) or throne. See Old Eng. Hom. First Series, p. 113.

18. *noten*. See Orm. 12228; Laȝ. 30603; Gen. and Ex. 3144.

19. *wike* = *wiken*, offices, duties. Old Eng. Hom. First Series, p. 137; Laȝ. 29751; Orm. 7208; Owl and Nightingale, 603.

24. *soð* [= *siht*] *of sahtnesse* = visio pacis. See Old Eng. Hom. First Series, p. 313.

31. *bi* = *bie* = *beo* (subj.). See p. 95, l. 25.

P. 93, l. 11. *forsinegede* = those who have deeply sinned: not in Bosworth or Stratmann. See Old Eng. Hom. First Series, pp. 95, 316.

10 from bottom. *gestninge*, entertainment. See *gistninge* in Laȝ. 14262; Ancren Riwle, p. 414.

7, 6, from bottom. *bord*, table. See p. 95, l. 11, 'godes *borde*,' Moral Ode, Old Eng. Hom. First Series, p. 177, l. 307.

P. 95, l. 3. *bimurneð*. See p. 111, l. 13, Old Eng. Hom. First Series, p. 149.

8. *liče* = *liceð*. See Allit. Poems, A. 357; Shoreham, p. 19.

P. 95, l. 9. *cruche.* See Kath. (ed. Morton), l. 1171.

10. *fant-ston = fontston.* Cp. *funt-vat,* Old Eng. Miscell. p. 4, l. 108. See St. Marh. 1, Orm. 17208.

17. *here ðer, one* of them. See note on p. 11, l. 1 of Old Eng. Hom. p. 307.

22. *crisme-cloð.* See Gen. and Ex. 2458 ; Hampole's Pricke of Consc. 2791. Cp. *creme = cresme,* Shoreham, p. 15.

26. *biheue.* See Ancren Riwle, 96, 158, 176, 230 ; Old Eng. Hom. First Series, p. 213.

29. *arm-hertnesse, arm-heorted.* Cp. the oldest Eng. *earm-heort,* merciful ; *erm,* poor. Old Eng. Hom. First Series, p. 113 ; Laȝ. 6608, 9435.

33. *mild-heorted* has the same sense as *arm-heorted.* Cp. *mild-heorte,* Laȝ. 16813 ; Orm. 2896 ; Ancren Riwle, p. 120 ; Old Eng. Hom. First Series, p. 199.

P. 97, l. 19. *þe togenes* (so in MS.) = *þer-to-genes.*

30. *ne muge = ne muge ge.*

35. *swi-messe = swie-messe.* Cp. *swi-dages* (p. 101, l. 18 from bottom) = O. E. *swiga-dæg* = a day of silence ; *swiðe-wike = swi-wike,* still week, Ancren Riwle, p. 70 ; *swie,* St. Marh. p. 157. See *swiede,* p. 101, l. 17 ; *swigeð,* p. 103, l. 23.

P. 99, ll. 1, 6. *ouelete* = O. E. *of-lœte, of-lete,* the sacramental bread.

9. *da* (so in MS.) = *dai.*

12. *sleðrende.* The only instance I know of this form. Cp. the oldest English *sliðerian,* to slide or glide away.

P. 101, l. 26 from bottom. *eðeliche.* See Old Eng. Hom. First Series, pp. 255, 318. Cp. *eðelich* in Hali Meid. p. 11.

4 from bottom. *imint,* intended. See Shoreham, p. 151.

P. 103, l. 11. *leire,* dat. of *leir,* = O. E. *leger,* bed, grave. Eng. *lair* and *ledger* (book), *ledger-bait.* Cp. *leirede,* prostrate, l. 16, which seems to be a coinage of the writer, and intended perhaps as a play upon *leir.*

14. *bote* (so in MS.) = *bute,* but, except.

16. *leirede* and *slaine.* The final *e* here marks the *plural.*

27. *dageð.* Laȝamon has *daȝede, dawede.* Cp. *daweð,* Ancren Riwle, p. 352 ; *dagen* (inf.), Gen. and Ex. 16, 91.

P. 105, l. 13 from bottom. *neðen = neoðan,* from beneath. Cp. *henan, heonan,* hence, &c.

9 from bottom. *sheppendes.* See Orm. 346 ; St. Kath. (ed. Morton), l. 305. Cp. *sseppere* in Ayenbite, p. 7 ; *schuppare,* Ancren Riwle, p. 138.

8, 7. *hwate, wate.* See note on p. 11, ll. 13, 19.

P. 107, l. 3. *sleht* = sleight. The more ordinary form is *sleȝþ, sleiȝþ, sleiht.*

5, 9, 10. *for-tihting, fortuhting.* Not in Stratmann. See note on p. 87, l. 30.

P. 107, ll. 8, 9. *sam .. sam*, a very unusual form at this period.

8. *angun = ongyn*, beginning.

10. *bileande*. The only instance I know of this verb after A.D. 1100; cp. O. E. *bi-leân*, *bi-leâhan*, to forbid, hinder.

18. *alimeð = alemeð = aleomeð*. See p. 109, ll. 1, 2, 3. The verb *aleoman* is not in Bosworth.

36. *atend*, p.p. of *atenden*, to enkindle. See *atent*, p. 111, l. 12. Not in Stratmann.

P. 109, l. 4. *understondinesse = understondingnesse*. Not in Bosworth or Stratmann.

19 from bottom. *suterliche = sutelliche*.

15 from bottom. *efed = hefed*, raised, exalted, heaved. See p. 111, ll. 16, 30; Laȝ. 9010; Ancren Riwle, p. 156.

12 from bottom. *sigeð*. See p. 175; Laȝ. 2918, 11255, 14589; St. Kath. (ed. Morton), l. 2353; Hali Meid. p. 47.

2 from bottom. *to-glade = to-glad*, the pret. of *to-gliden*. Not in Stratmann.

1 from bottom. *aseh*, the pret. of *asigen* to settle, fall. Not in Stratmann.

P. 111, l. 32. *strides*; ll. 34, 35, *stridende, strit*. *Bestrîdan* occurs in Bosworth, but not *strîdan*. See Laȝ. 17982, and Stratmann, s. v. *Strîden*.

35. *cnolles*. See Gen. and Ex. l. 4129; Prompt. Parv. 280; Ps. lxiv. 13.

P. 113, l. 4. *stalle*. See Stratmann, s. v. *Stal*.

8. *maisterlinges = loverdinges* = principes, a very early hybrid.

6. *herre*: cp. *harre*, in Prologue to Chaucer's Canterbury Tales, l. 552.

'Ther nas no dore that he nolde heve of *harre*.'

Prompt. Parv. p. 237. O. E. *heor*, *heoru*, *heorra*, a hinge.

to-shiuredе. See Stratmann, s. v. *To-schivren*. *Shivren* points to an older *sci-fri-an*, to divide, a causative of the root *ski*, to divide.

23. *stundmele = stundmelum*, by times, intervals. Cp. *wuke-malum*, by weeks, Orm. l. 536.

33. *atellen*, to tell out, number. Not in Stratmann.

P. 115, l. 10. *feord = ferd*, host.

13. *andsete*. Mostly used adjectively. O. E. *and-sæt*, odious, hateful. See Orm. 16071.

19. *untineð*. Not in Stratmann. See Bosworth, s. v. *Untynan*.

P. 117, l. 8. *iðreued = idreued*. See Gen. and Ex. l. 318, and p. 125 (note).

9. *lit* takes the genitive case after it. See Stratmann, s. v. *Lut*.

11. *leste*. See Stratmann, s. v. *Ilæsten*, *Læsten*.

20. *undrene*, dat. of *undren = undern*, the third hour of the day, or nine o'clock in the morning. Cp. *undern-time*, Orm. 19458, from *under* in the sense of *inter*; '*under* þis' = interea, l. 1880, and 'under þat,' Laȝ.

P. 117, l. 22. *dine.* Not in Stratmann. See An Old Eng. Miscell. 25, 782; Gen. and Ex. 3467; Allit. Poems, B. 862, T. B. 1197. O. E. *dýne, ge-dýne,* thunder, din.

27. *twiselende,* double. This seems to be the pres. part. of a verb *twiselien,* to double; cp. O. E. *twisel-toð, twisil-tunge* (Wiclif). I at first took *twiselende* for *twi-scelende* = dividing in two.

33. *fundie* (*findige,* p. 119, l. 35). See a full discussion of this word in White's ed. of the Ormulum, note to l. 13327.

P. 121, l. 1. *þremnesse.* See Old Eng. Hom. First Series, pp. 99, 161; Ancren Riwle, p. 160; Orm. 11177. *Þrennesse* is the form one would expect.

10 from bottom. *bihe.* Evidently an error for *beih,* the pret. of *buȝen,* to bend.

8 from bottom. *unbihefe.* Not in Stratmann. See Old Eng. Hom. First Series, p. 265. Cp. O. E. *unbihêfu,* unprofitable, inconvenient.

P. 123, ll. 5, 6. *þoleð his unwille* = *þoleð his unwilles,* suffereth against his will; *unwilles* = genitive. Cp. *hire unwil*[le], Hali Meid. p. 31, used adverbially. *Unwille* is also an adjective = displeasing, Owl and Nightingale, l. 422; Ancren Riwle, p. 338. Cp. *willes,* Hali Meid. p. 27; Ancren Riwle, p. 6.

31. *þuert-ut,* throughout, entirely; *þweorrt-üt, þwerrt-ut,* occur in Orm. i. pp. 4, 8; ii. pp. 7, 8, 78, 79.

P. 125, l. 2. *hige,* mind, thought. I have not met with this word except in the *first* period of the language. It is not in Stratmann.

24 from bottom. *muneð.* The MS. has *trinneð,* and *trenneð* (? *trennede*) occurs on p. 141, Hom. xxiv. l. 5. The sense of the verb *trennen* seems to be 'to relate,' 'make mention of,' '*touch* upon,' 'discourse of.'

14 from bottom. *atold* (so in MS.), not in Bosworth or Stratmann; ? *at-old,* too old. See *ateald,* p. 133, l. 32. If we could read *a-cold* (the p.p. of *acolden*) the difficulty would perhaps be got over.

13 from bottom. *unleflich.* See St. Kath. (ed. Morton), l. 345.

P. 127, l. 3. *witige,* originally *wise,* prudent, = O. E. *witig.* The author has given it a new meaning to show its connection with *witegede* in l. 4.

6. *floxede.* I know of no such verb as *floxen*; ? from *flocsien,* from *flocan* to clap (Exeter Book, p. 402, l. 23).

20. *wilderne.* See Laȝ. 1238; Ancren Riwle, p. 160.

22. *weste,* desert. See Orm. 17409.

25. *staðelede,* made stable or firm; from *staðel,* foundation, basis, station. See *Staðed,* p. 147.

29. *oluente,* dat. of *oluent,* = O. E. *olfend,* camel.

P. 129, ll. 18, 21, 22. *western, westren,* a desert place, wilderness, = O. E. *wêstern.* See *wasturn,* in Allit. Poems, B. 1674. Not in Stratmann.

23. *for-grouwen* = grown over, grown to excess. Not in Bosworth. See Stratmann, s. v. *For-grôwen.* See Fabyan's Chron. (ed. Ellis), p. 605.

P. 129, l. 23. *brimbles.* The form *brimbil*, = *brimbel*, occurs in the Prompt. Parv. The more ordinary form is *brembel* or *brember.*

29. *Deue*, the pl. of *def*, deaf.

þicke-liste = of thick hearing. Cp. *lust*, *hlust* (= O. E. *hlyst*), hearing.

34. *nehtleche* (so in MS.) = *nehleche.*

P. 131, l. 3. As *forþe* = even, it is probably an error for *for.*

6 from bottom. *unligel . . . soð-sagel. Soð-sagel* occurs in Bosworth; but not *unligel.* Neither are given by Stratmann.

P. 132, l. 22. *fundede.* See Gen. and Ex. 2831, 2958; Allit. Poems, A. 903.

28. *ruden.* The only instance I have met with of this verb. Is it connected with *rid* ?

35. *rechel-fat* = O. E. *rêcels-fæt*, a censer.

36. *rechelende* = *rechelenne.* Not in Stratmann. Cp. O. E. *recelsian*, to perfume or incense.

P. 137, l. 1. *mislefd.* See Ancren Riwle, pp. 68, 146.

21. *over-mete.* See Ancren Riwle, p. 296; Orm. 10720.

35. *mece* (so in MS.), ? *mete*, = O. E. *mæt*, meet. The form one would expect is *mec* = *meoc*, meek. It is very difficult to distinguish between *c* and *t* between two *e's.*

P. 139, l. 15. *crundel.* Not in Bosworth or Stratmann.

16. *Stiue*, the pl. of *stif.* Cp. *deue*, the pl. of *def.*

36. *acken* = *hacken*, to hack, cut (O. E. *haccan*, *haccian*). See Ancren Riwle, p. 298.

P. 141, l. 30. *ge-riseð*, it becomes. Not in Stratmann. See *biriseð*, Old Eng. Hom. First Series, p. 109.

33. *hur* = *here*, of them.

alumð, see note to p. 107, l. 18.

35. *brinð* = *bringð*, bringeth or *brinneð* = burneth.

P. 143, l. 6. *mistliche.* Cp. O. E. *mistlîc*, various.

gelimpeð = *gelimpe*, accidents.

11. *gielefe* = *gelefe* = O. E. *geleafa*, belief.

P. 145, l. 4. *lauede*, bathed. See Laȝ. 7489.

29. *firste*, time. See Old Eng. Miscell. 59, 38; Orm. 261; Laȝ. 287.

P. 147, l. 2. *hiden* = *giden* = *geden*, went. Cp. *giede*, p. 175, l. 2. The First Series, p. 155, has *oden* = *eoden.*

21. *andseche* = O. E. *and-sacu*, *and-sæc*, denial.

27. *bistonden*, afflicted. The verb *bistanden* generally means to surround. See Laȝ. 30323; Ancren Riwle, p. 264.

32. *staðed* = *staðeled*, stilled. The First Series, p. 157, for *was staðed* has *weren stille.*

35. *astruid* = ? the older *astregd*: or is it the p.p. of *a-streowian* ? See *struieð*, p. 161.

P. 149, l. 3. *fremful.* See p. 157, Old Eng. Hom. First Series, p. 135. *Uremuol*, Ayenbite of Inwyt, p. 80.

P. 149, l. 11. *biwist*, living, being. See Ancren Riwle, pp. 156, 160. The First Series, p. 157, has *utbiwist*; and for *teged* it reads *ituþed*. ? *teged* = the p.p. of a verb *tegien* (= O. E. *teôhhian*, *têhian*, to design, appoint).

15. *auelec*. See p. 159, ll. 11, 19. The First Series, p. 157, has *ernec* = merit; and *ierned*, p. 137. Is *a-uelec i-uelec*, feel, or = O. E. *-fyliyean*, to follow ?

23. *spus* is evidently masculine, and *spuse* feminine. See Ancren Riwle, p. 98. In Fabyan's Chron. p. 655, *spuse* is masc. and *spowsesse* fem.

P. 151, l. 9. *wlache* = O. E. *wlæc*, *luke*-warm, tepid. Ancren Riwle, 202; Gen. and Ex. 3300. The First Series, p. 159, has *ne*[*s*]*che* = soft. See *wlech*, St. Juliana, p. 70.

for-melten See Hali Meid. 13. The First Series, p. 159, transposes this, and has *for hit melteð*.

14. *walleð* = *welleð*, First Series, p. 159. See Allit. Poems, A. 365; Ancren Riwle, 118.

20. *teð* = *drach*[eð], First Series, p. 159.

28. *ilestende* = *lestende*, First Series, p. 159.

P. 153, l. 21. *mečegeð* = O. E. *mæčegian*, *mæðian*, temper, moderate. See Laȝ. 25231; Gen. and Ex. 1242.

P. 155, l. 11. *forwarð*, perished. The First Series, p. 133, has *aswond*.

12. *for-treden*. The First Series has *to-treden*, p. 135.

P. 157, l. 13. *almes-deled* = *elmes-idal*, Old Eng. Hom. First Series, p. 185.

25. *þe þe* = *þer þe*, First Series, p. 15.

31. *wike and cher* = *wiken and cherres*, First Series, p. 137.

P. 159, l. 8 from bottom. *He hes fette hom*, he (the heavenly king) fetched *her* (the maiden) home. See p. 165, l. 25, where *hire fette* occurs. Mätzner alters this to '*he wes fet* hom.' There is good authority for *hes* = her.

P. 161, l. 13. *to-worpeð*, to cast asunder, disturb. See Orm. 16199, 16277.

18. *fordraueð* = ? *fordreveð*, disturbs, or ? *for-draueð* = *fordraweð*, scatters, divides.

30. *atleien*. See l. 36. Cp. O. E. *œtlicgan*, to lie still, or idle.

ges = *gef*, if. Mätzner proposes to read *gesne* = sterile, or *gres* = grass.

34. *wenden* (see l. 36, and p. 163, l. 6), turned up. Mätzner has *wetiden* = watered!

P. 163, l. 10. *morede*. The earliest instance I know of a verb *moren*, to take root. See *i-mored*, 'Legends of the Holy Rood,' p. 28, l. 126. It is still common in Devonshire.

13. *þit* (see p. 3). Mätzner alters to *þe hit*.

ifuren = *gefyrn*, formerly, heretofore, long ago. See Old Eng. Miscell. 122, 335; 193 .21; Laȝ. 24017; Owl and Nightingale, 1304.

P. 163, l. 17. *redinges.* See Ancren Riwle, p. 286.

18. *holde,* faithful, true. Orm. 6177; Laȝ. 14091; Old Eng. Miscell. 38, 48; 141, 20; Old Eng. Hom. First Series, p. 313.

19. *selde* = seldom. Mätzner is inclined to take it as the pret. of *sellen*!

20. *leoð,* song. See Old Eng. Hom. First Series, p. 153, where the phrase *hoker spel,* and *leow* (= leoþ) occurs. Laȝ. l. 30054.

27. *sis* = *swo his* or *se his* = *so* (as) + *his.* Mätzner alters to *his.*

daie, female servant. Chaucer (Nonnes Prestes Tale) has *deye.*

28. *awlencð.* See p. 181. Cp. *a-wlancian,* to be proud (Bosworth). See *wlencð,* p. 189, l. 27.

30. *sole* (see l. 31, infra), dirty. Cp. Old Eng. Miscell. pp. 151, 162; Ancren Riwle, p. 234. Not in Stratmann.

31. *smoc* is used by Chaucer.

32. *sward* = swart, black. See Laȝ. 10189; Gen. and Ex. 286.

saffran. See Old Eng. Hom. First Series, pp. 53, 311.

33. *meshakele* = *messe-hakele.* Cp. *senibhakel,* p. 37, l. 28.

fustane. The MS. seems to have *fustani.* Mätzner reads *fustain.*

34. *unschapliche,* unseemly. Not in Bosworth or Stratmann. Cp. O. E. *ge-sceaplice,* properly, well.

36. *nap,* cup, bowl; Old Eng. *hnæp.* See *nep* in Ancren Riwle, p. 344; Old Eng. Miscell. p. 174, l. 107; p. 175, l. 107.

P. 165, l. 4. *ippen.* See Ancren Riwle, pp. 88, 146, 150.

5. *teð forð geres* : *teð forð* = *forð-teð.* See note to p. 35, l. 1. Mätzner takes *forð* with *geres* and renders it 'later in the year'!!

16. *leid* = *aleid,* prostrate.

oðem = O. E. *aðum,* son-in-law, brother-in-law. See Orm. 19832; Laȝ. 23106.

34. *steire,* dat. of *steir.* O. E. *stæger,* stair, step. 'The fallynge of a *steyer*' (= ladder), Fabyan's Chron. (ed. Ellis), p. 612. Cp. *stayre,* steep, high, in Allit. Poems, A. 1022.

35. *stoples.* The oldest Eng. *steopl* = a steeple: but *stople* is evidently formed from O. E. *stæp, steap,* a step.

P. 167, l. 5. *stienge.* Wright and Mätzner have (wrongly) *strenge.*

8. *dai-rieme,* day-dawn, day-break. See Owl and Nightingale, l. 328. See Stratmann, s. v. *Rime.*

15, Hom. XXXVIII. *toc,* took possession of, seized.

17. *þre,* dire, severe. It occurs in the oldest Eng. in this sense only in composition, as *þrea-nýd,* compulsion.

bretful. See Chaucer's Prol. l. 689. Cp. *brerdful,* Orm. 14529; *brurdful,* Allit. Poems, B. 383.

18. *wul* (= *weol*; see St. Kath. l. 1925), the pret. of *wallen,* to boil, flow. There is a weak form *wellen, wellien,* pret. *welde, walde,* to well, boil.

19. *enden* = *henden* = *hende.* Cp. *i-hende* (= *ge-hende*), Owl and Nightingale, 1129; *henden,* Gen. and Ex. 3361, 3370.

P. 169, l. 2. *bitwifold = twifoldliche*; cp. *bi hundredfealde*, p. 171. See Historical Outlines, p. 113. *By manyfolde*, Occleve, De Reg. l. 613; *by felefold*, Piers Plowman.

7. *gimere = gemere.* See p. 181, l. 5; Allit. Poems, B. 971; Old Eng. Miscell. pp. 28, 30.

10. *anhefde*, the pret. of *an-hebben* or *an-hefien*? Bosworth has *an-hefedness*, exaltation. Laȝ. 21625 has *an-hof*, the pret. of *an-haven.*

17. *lich-hus = lich-tun*, sepulchre; *lich = lic*, body: cp. *lic-hame, liche-wake*, &c.

P. 171, l. 4. *unbileuede*; cp. *unbileave* = O. E. *ungeleafa*, St. Kath. l. 261.

11. *lete*, look, countenance. The same as *late* in Orm. 1213; Ancren Riwle, p. 90; *lote*, Gen. and Ex. 1162. See *lęte* in Old Eng. Hom. First Series, p. 59, l. 90.

23. *bloke*, pl. of *blok = blak*, black. Ancren Riwle, p. 234.

35. *saclese*, without guilt (*sake*). See Gen. and Ex. 916; Orm. 1900.

P. 173, l. 4. *bistonden hem fastliche*, assail them vehemently. See note to p. 147, l. 27.

5. *unradeliche* (= *unrædlice*), without consideration, remorselessly. Cp. *unræd*, Gen. and Ex. l. 1906; Laȝ. 6517.

6. *biseiȝ*, 3rd pers. sing. of *bi-seon*, ? to see to, look after. See Old Eng. Miscell. p. 240.

11. *kepeȝ*, seize. For this sense see Gen. and Ex. l. 3164; Old Eng. Miscell. p. 41, l. 137.

13. *of-shamede = a-shamed*; cp. *of-dred, of-friht, of-thirst* = adread. affright, athirst.

14. *biclepieȝ*. See Ancren Riwle, p. 344; Castle of Love, 498.

27. *forȝ sende farene = forȝ-farene sende*; *sende = senden*, are.

P. 175, l. 15. *heuliche = eu fulliche* or *trewliche*, you fully or truly. Cp. *heu fremfulliche.*

19. *wagiende.* See Laȝ. 26941.

abroidene, the p.p. of *a-breiden* or *abregden*, to overturn, overthrow, from *breiden*, to turn, throw (pret. *braid*, p.p. *broiden*). Cp. *for-broiden* = decayed, Old Eng. Miscell. p. 5, l. 124.

warliche, usually means cautious, prudent. The context shows that the sense is troubled, disturbed. Cp. O. E. *were*, doubt, confusion; Du. *werre* a muddle: Fabyan has 'a *warely* wepyn' = a dangerous weapon. See Chron. (ed. Ellis), p. 630. I believe the writer intended to connect *warliche* with *woreld* (l. 21); cp. Hampole's derivation of *world* from *wer, war*, worse (Pricke of Conscience, p. 41, l. 1479).

23. *iseone*, the gerundial infinitive, *to be seen*; not the perfect participle.

P. 177, l. 5. *werginges*, maledictions, from a verb *wergien*, to curse. Cp. *weri*, Hampole's Pricke of Conscience, 7422; *waried*, Gen. and Ex. 544; *waruinge*, Ancren Riwle, p. 200. See *warienge*, p. 179.

P. 177, l. 5. *wurreð* = *weorreð*, or *werreð*, trouble, disturb, wage war on. St. Marh. p. 8; Ancren Riwle, p. 60; Ayenbite of Inwyt, p. 29.

7. *bisinkeð*. See Orm. 19690; Ancrên Riwle, pp. 334, 400.

16, 17, 23. *tuderið*, *tuder*, *tuderinde*. See Gen. and Ex. 164, 630; Orm. 18307. Stratmann has no instance of the substantive *tuder*. For *tuderinde* ? read *tuderinge*.

24. *coðe* (O. E. *coðu*). See Prompt. Parv. p. 96; King Alis. 2815.

25. *wanspedie*. There is no example of this in Stratmann. See Bosworth, s. v. *Wan-spedig*.

28. *undes*, ? *unðes* = *uðes*, waves. See *uðe*, p. 143. Old Eng. Hom. First Series, p. 43; Laȝ. 4578. Not Lat. *unda*.

29. *unilimp*: cp. *limpes*, p. 197, l. 7. See Old Eng. Miscell. p. 110, l. 148; *unlimp*, p. 195; and Ancren Riwle, p. 274.

36. *ut-sondes*: cp. O. E. *ut-sendan*, to send out. (Bosworth.)

þeu-nesse (from *þeu* = *þeaw*, manner, virtue). Not in Bosworth or Stratmann.

P. 179, ll. 1, 2. See Met. Hom. p. 5.

fogh = O. E. *fah*. See *foh* in Old Eng. Miscell. pp. 39, 164, 165; '*fou* ne grey,' ib. p. 70, l. 357.

6. *bi ben* = exists by; not *bi*[*lib*]*ben*. See l. 14, infra.

7. *mene* = *i mene* (see p. 9): cp. *mœnelike*, Orm. 2503. See Hali Meid. p. 19; Old Eng. Hom. First Series, p. 261, and p. 201.

10. *hund-limes*. See p. 181, l. 20. As this word occurs nowhere else, I have connected it with O. E. *hyne*, a servant, *hind*; *hean*, poor; cp. *hinderling*, in Orm. 4860; *hine-folc*, Gen. and Ex. 3655.

12. *mol*: cp. *mol*, tribute, mail, Old Eng. Miscell. p. 151, l. 161; Orm. 10188.

14. *Bileuin*. Not in Stratmann. Cp. O. E. *bi-libban*, to live by, or upon.

net = *nedeð*, forces, compels. See Ancren Riwle, p. 304; Old Eng. Miscell. pp. 5, 7, 37.

16. *set* = setteth, placeth; *a* = in.

speche = strife, suit, or action at law. See Bosworth, s. v. *Spræc*. As I have not seen the phrase *set a speche* before, the translation is merely conjectural.

woȝe-dom. This compound does not occur in Stratmann. See Bosworth, s. v. *Woh-dom*.

23. *wussinge*, a substantive, from *wussen* = *wuschen*, to wash; cp. *wusshеð*, p. 165.

wrache, variously written *wreche*, *wrake*.

P. 181, l. 3. After *biginneð* a verb seems wanting; or does *reuliche biginneð* = 'is woe begone'?

6–9. Notice the play on *wunienge*, *wuned*, *wune*, *wunsum*; and see p. 185.

8. *wun-sum* = *wune* + *sum*, a coinage by the writer. *Wunsum* or *wynsum* always means pleasant, as on p. 185, l. 8. See Bosworth, s. v. *Wyn-sum*; Stratmann, s. v. *Wunsum*.

P. 181, l. 9. *balfulle* = *balefulle* (O.E. *bealu-ful*). See Ancren Riwle, p. 114.

18. *and hwat*; ? *hwat and.*

21. *onre*: see l. 16, supra. *Wombe* is feminine.

33, 34. *acheked*: cp. *a-ceocan*, to suffocate, choke (Bosworth).

36. *pennedð*. Not in Bosworth. Cp. *bipennen* in Ancren Riwle, p. 94.

P. 183, l. 7. *Awi, awei.* See Old Eng. Hom. First Series, p. 21.

8. *lastful*, dutiful. Cp. *gelast*, duty (Bosworth). The usual sense of *lasteful* or *lesteful* is lasting.

9. *oflonged*, sometimes corrupted to *alonged.* See Owl and Nightingale, 1585; Laȝ. 19034; Old Eng. Miscell. p. 37. See l. 17, infra.

12. *let.* The same as *lat*, late, tardy. See p. 11, l. 36. O. E. *læt.*

15. *hold* = *hald.* See Stratmann, s. v. *Hald.*

18. *spac.* See Old Eng. Hom. First Series, p. 305.

22. *þar-after i-erned*, ? merited accordingly. See note to p. 149, l. 15.

Among þat = *under þat*, meantime, whilst.

30. *liggende*, the one lying [dead].

11. *bode*; ? *abode*, dwelling, from *abide*; cp. *iboden*, l. 12, infra. I do not recollect *bode* in this sense; ? *bolde*, house. See St. Kath. l. 1664; Old Eng. Hom. First Series, p. 283.

P. 185, l. 4. *folge, folge* = follow.

buttle, house, city. See *botle* in Orm. 2788.

Hom. XXX. See Old Eng. Hom. First Series, p. 151.

3. *et sum sele* = at some time. First Series, p. 151, l. 3.

5. *griseliche*, strong; First Series, p. 151, l. 4.

6. *arueð to þolien* = *uuel to underfone*, First Series, p. 151, l. 6.

10. *þane hie* = *þe heo*, First Series, p. 151, l. 9.

P. 187, l. 18. *ofeald* = *anfeald*, First Series, p. 151, l. 25.

21. *unstedefast* = *unstapelfæst*, First Series, p. 151, l. 27; Laȝ. 1140, 2843.

26. *wurse*, the devil. In the Owl and Nightingale he is called 'the *ille*.' See p. 191, *werse*.

P. 189, l. 7. *of-erneð*. See Ancren Riwle, p. 194; St. Kath. l. 2167.

16. *fardung* = O. E. *fyrd-ung*, military service (Bosworth); cp. *ferding* in Gen. and Ex. 842. In Old Eng. Hom. First Series, p. 243, *militia* is translated by *cniht-scipe.*

17. *furðien.* The First Series, p. 153, has *to fechte*; ? read *furdien* = O. E. *fyrdian*, to go against, be at war.

19. *We ne fliteth* = 'We ne aȝen naut to *fihten*,' First Series, p. 153.

25. *unlef* = *unleof*, hateful (Bosworth). Not in Stratmann.

unqueme = *un-cweme.* See Orm. 1527; *uniqueme*, Old Eng. Miscell. p. 128, l. 444.

iqueme = *icweme.* Laȝ. 117; Ancren Riwle, p. 120.

35. *arueð.. to bergende*=*uuel.. to werein*, First Series, p. 153.

P. 191, l. 3. *bipehte*, the pret. of *bipechen* (p. 199). See Laȝ. 8301; Old Eng. Miscell. pp. 72, 75, 125, 176, 177.

6. *driȝeð* = *deð*, First Series, p. 153.

7. *hwat* = *al þet*, First Series, p. 153.

14. *umbegonge*. Cp. *umgang*, *umbegang*, a going about, circuit (Bosworth).

17. *dizeliche* = *derneliche*, First Series, p. 153.

18, 19. *it* = *ho* = *heo*, First Series, p. 153.

20. *snuuende* = *smelle*, First Series, p. 153.

22. *redie* = *ȝaru*, First Series, p. 153; *golliche* = *galiche*, First Series, p. 153.

26. *wrenches* = *wrenche*, First Series, p. 155.

to-wendeð = *to-drefeð*, First Series, p. 155. Cp. *to-wendan*, subvert, destroy (Bosworth). *To-wenden* and *to-sechen* are not in Stratmann; *to-sechen* is not in Bosworth.

28. *shene*, ? wounding, deadly; from *scenan*, *scænan*, to wound, break.

P. 193, l. 18 from bottom. *kei-herde*. This compound is not given by Stratmann; but Bosworth has *cæg-hyrde*, key-keeper, steward.

17 from bottom. *smiele*. See note to p. 195, l. 5.

15 from bottom. *mucheles*, genitive adverb. See Ancren Riwle, p. 368; Old Eng. Hom. First Series, p. 45.

9 from bottom. *ȝiep*. See Allit. Poems, 13881, 1708; Orm. 13499; Laȝ. 7581.

8 from bottom. *giepshipe*, *gepshipe* (*giapshipe*, p. 195). See Laȝ. 2760.

6 from bottom. *wroðe*, *wroðeliche* = with wrath, badly. See Stratmann, s. v. *Wrâþ*.

4 from bottom. *talewise*. Not in Bosworth or Stratmann.

P. 195, l. 2. *pinende* = *winnene* = *biwinnene*, to obtain; *biwitiende* = *bitwitiene*. See Laȝ. 2613, 13782, 24678, 31013; Old Eng. Miscell. pp. 45, 52, 116, 184, 259.

9. *unfreme*. See Gen. and Ex. 1566.

P. 197, l. 2. *hus-shipe* = *hus-cipe*, a family (Bosworth); not in Stratmann. Cp. *hiw-scipe*, Old Eng. Hom. First Series, p. 87, ll. 5, 6.

7. *limpes* = *ilimpes*. Cp. O. E. *gelimp*, *ilimp*, accident.

15. *latteu* = *lâtteow*, *latþeow*, a leader, guide (Bosworth); not in Stratmann.

20. *bigaleð*. Cp. *gal*, l. 9 from bottom, p. 197. See Laȝ. 19256; 'Gleo and *gal*,' Old Eng. Miscell. p. 97, l. 126. Cp. *galan*, to sing, enchant; *galere*, incantator, enchanter (Bosworth).

29. *at-bresteð*, bursteth from. See Orm. 14734.

34. *strect* may be another form of *streȝt*, the p.p. of *strecchen* or *strect*, O. Fr. *estreict*, Lat. *strictus*; or of *streken*, to stretch out, become prostrate. See Gen. and Ex. 481.

P. 198, l. 1. *tresle*, ? *treiȝe* = destruction. ? *trefle* = *trufle*, delusion, Ancren Riwle, p. 106, where *truȝles* is given in the footnote as the reading of the Cleop. MS.

P. 198, l. 2. *atemien.* In the oldest period *atemian* = to tame. In the translation I have looked upon it as a compound of *temen*, to come, approach. See Glossary to Allit. Poems, s. v. *Teme*, p. 201.

6. *Man* (so in MS.), ? = *mân*, sinful, wicked—i. e. the *devil.* Cp. *man*-sworn.

gele = dative of *gel* or *geal*, the same as *gal* on p. 197.

9. *a-teð*, from *a-teon*, to draw from, withdraw from.

15. *after-ende*, tail. Not in Bosworth or Stratmann.

21–27. See Bestiary in Old Eng. Miscell. for a similar account of the adder.

31. *aspeweth.* Not in Stratmann. Cp. *aspûwan*, to spew, eject (Bosworth).

36. *for-hote.* See Ancren Riwle, pp. 192, 340.

P. 201, l. 9. *horegede.* Not in Bosworth or Stratmann. Cp. *for-hored*, p. 81, and Old. Eng. *hyrwian*, to defile; *horu*, filth; *horh*, dirt.

22. *bisicheð* = sigheth. Not in Bosworth or Stratmann. Cp. *siche*, a sigh, Old Eng. Miscell. pp. 50, 75, 143.

P. 203, Hom. XXXII. This discourse is in the First Series, p. 145.

P. 205, l. 6. *on is tofersien.* The First Series has *an is that he hit do for him* ꝥ *pet he hit nabbe* (p. 147). *Fersien*, to remove. See Ancren Riwle, p. 76; Orm. 14198.

17–23. The First Series, p. 147, here differs very much, and is more intelligible.

29. *to-tiht*; 34, 36. *to-tuht.* Not in Bosworth or Stratmann; and omitted in the First Series, p. 147.

P. 207, l. 3. *helsing, ihalsneð.* See Old Eng. Hom. First Series, p. 147, l. 1 from bottom.

P. 209, l. 21 from bottom. *grune* (plur. *grunen*, l. 6 from bottom), snare, *grin.* For other forms see Stratmann, s.v. *Grin.*

18 from bottom. *shrenche.* See Orm. 11861; St. Kath. 1189.

11 from bottom. *fo...fode.* Notice the attempt to express the etymology of *fo.*

4 from bottom. *abroiden* (= O. E. *abrogden*, freed), the p.p. of *abreden*, or *abreiden*, to draw out, set free.

2 from bottom. *temed.* Cp. *temie*, Laȝ. 25231; *itemed*, St. Kath. 1291.

1 from bottom. *iwileȝeð* = *iwileȝede* = possessed of *wiles.* Not in Bosworth or Stratmann.

P. 211, l. 8. *lages* = lairs. Cp. *lehe* in St. Kath. p. 35 (ed. Morton).

14. *and*, &c. So in MS. ? read *and is unqueme.*

15. *swinch, swincheð.*

16. *gosshieð.* The meaning given in the text is quite conjectural.

P. 213, ll. 2, 3. *hihtliche.* Sometimes written *huhtliche* (O. E. *hihtlîc*), pleasant, hopeful.

4. *twisteð*, twineth, turneth.

13. *ollende.* It cannot be for *ellende*, strange, but perhaps is for *unluuede*, illicit, unlawful. In the translation I have connected it with O. E. *oleccan*, to flatter. Cp. *olhtnunge* (*olhnung*), St. Kath. (ed. Morton), l. 1502.

23. *hindre.* See note to *hinderful*, p. 238.

26. *louez*, estimateth, praises. See note on *unluued.* The substantive *lof* = price, estimation, occurs on l. 26 infra. Its ordinary meaning is praise. Cp. *allow*, from *allaudare.*

36. *bisaid* = *biseid.* Not in Bosworth or Stratmann. Is it a compound of O. E. *sægan*, to throw down?

P. 215, l. 14. *lehtrie*; ? *letre* = the slower ones: or is it a verb corresponding to O. E. *leâhtrian*?

P. 217, l. 9. *haue* = possession. Not in Bosworth. Cp. O. E. *haveles*, *hafles* = poor, destitute.

19. *neng*; ? *ueuge* [wrake] = take vengeance. This word *neng* occurs in Old Eng. Hom. First Series, p. 135, l. 29, where it seems to be a contraction for *naleng* = no longer.

bi mine wrihte, according to my desert. See Old Eng. Hom. First Series, p. 69.

4 from bottom. *ioponen.* So in MS.; read *iopened.* Cp. *onopini*, p. 219, l. 4.

P. 219, l. 3. *on was leid* = ? *on wam was leid.*

APPENDIX.

THREE THIRTEENTH-CENTURY HYMNS TO THE VIRGIN AND GOD,

WITH MUSICAL NOTES FOR TWO OF THEM,

FROM MS. 54, D. 5. 14 IN CORPUS CHRISTI COLLEGE, OXFORD.

Although these hymns have no direct connection with the Homilies, yet as Early English verses with musical notes are so rare in early MSS., the first opportunity is taken of issuing the present specimen, with a photolithograph, a transliteration of the old music by Mr. Alexander J. Ellis, and a representation of it in modern notation and words by Dr. E. F. Rimbault.

I. HYMN TO THE VIRGIN.

[MS. 54, D. 5. 14, leaf 113, back; before A. D. 1300.]

EDI beo þu heuene quene — Blessed be thou, Heaven's queen;
folkes froure & engles blis.
moder unwemmed & maiden clene
swich in world non oþer nis.
On þē hit is wel eþ sene
of alle wimmen þu hauest þet *pris*.
mi swete leuedi her mi bēne — hear my pray and
& reu of mē ȝif þi wille is. — have pity upon me.

Þu asteȝe so þe daiȝ rewe — Thou art the day-spring ushering in the day.
þe deleð from [daiȝ] þe deorke nicht.
of the sprong ā leōme newe
þat al þis world haueð iliȝt.
nis non maide of þine heowe! — No one is so fair as thou.
swo fair. so sschene. so rudi. swo bricht.
swete leuedi of me þu reowe!
& haue merci of þin knicht.

Thou art the blossom sanctified by the Holy Ghost for man's salvation.

Spronge blostme of one rote
þe holi gost þe reste upón.
þet wes for monkunnes bote.
& heore soule to alesen for on.

I, thy man, cry to thee for mercy.

Leuedi milde softe & swote
ic crie þe merci ic am þi mon.
boþe to honde & to fote:
on alle wise *þat* ic kon.

Thou art earth fit for the good seed sown by the Holy Ghost.

Þu ert eórþe to gode sede
on þe liȝte þe heouene deúȝ.
of þe sprong þeó edi blede
þe holi gost hire on þe seúȝ.

Bring us out of the Eve-brewed sorrow.

Þu bring us út of kare. of dréde
þat Eue bitterliche us breúȝ.
þu sschalt us in to heóuene lede:
welle swete is þe ilke deúȝ.

Mother of all virtues,

Moder ful of þewes hende.
Maide dreiȝ & wel itaucht.
ic ém in þine loue bende
& to þe is al mi drauclit.

shield me from the devil, and reconcile me to thy Son.

Þu me sschild ȝe from þe feonde
ase þu ert freó. & wilt. & maucht.
help me to mi liues ende:
& make me wiþ þin soue isauȝt

Thou art of David's kin and hast no equal.

Þu ert icumen of heȝe kunne
of dauid þe riche king.
nis non maiden under sunne
þe mei beó þin euenisse:
ne *þat* swo derne louiȝe kunne
ne non swo swete of alle þing.

Bring us into eternal joy.

Þu[1] bring ús in to eche wunne:
i-hered ibeó þu swete þing.

God ordained that thou shouldst be a maid immaculate,

Swetelic[2] ure louerd hit diȝte
þat þu maide wiþ-ute were.

[1] [þi loue ús brouchte *in margin.*] [2] [Seoleudliche i.e. treowe *in margin.*]

þat al þis world bicluppe ne miȝte
þu sscholdest of þin boseme bere.
þe ne stiȝte. ne þe ne priȝte.
in side. in lende. ne elles where.
þat wes wiþ ful muchel riȝte:
for þu bere þine helere.

and shouldst bear a son without pain.

Þo godes sune aliȝte wolde
on eorþe al for ure sake.
herre teȝen he him nolde
þene *þat* maide to beo*n* his make.
betere ne miȝte hé þaiȝ hé wolde
ne swetture þing on eorþe take.
leuedi bri*n*g ús to þine bolde:
& sschild ús from helle wrake. AMEN.

When God's Son would come to earth, he could not find a sweeter thing than thou wast.

Lady, shield us from Hell's vengeance!

II. HYMN TO THE VIRGIN.

[Corpus MS. 54, D. 5. 14, leaf 116, back.]

Moder milde flur of alle.
þu ert leuedi swuþe treowe.
bricht in bure & eke in halle.
þi loue is euer iliche neowe.
on[1] þe hit is best to calle.
swete leuedi of me þu reowe.
ne let me neuere in sunnes falle:
þe me ȝarked bale to breowe.

[1] *MS.* on to

Flower of all, on thee it is best to call.

Let me never fall into sin.

Riche quene & maiden bricht.
þu ert moder swuþe milde.
min hope is in þe daȝ & nicht.
þat , chte wid þine childe.
for þu nult noþing bote richt.
swete leuedi þu me sschilde.
þat ic non þing mid unricht.
wurche þe werches þe beoð towilde.

Rich queen, my hope is ever in thee.

Keep me from evil works.

Swete leuedi ic bidde þe.
quen of heouene þer þu ert in.

Sweet Lady, beseech thy Son to keep

me from the endless and joyless pain of hell.

bisech þin sune par cherite.
þat he me sschilde from helle pin.
for þer nis nouþer gome ne gleo.
auȝ þer is pine widute fin.
swete leuedi sschild þu me:
þat min soule ne cume þer in. Amen.

III. HYMN TO GOD.

[Corpus MS. 54, D. 5. 14, leaf 66.]

It behoves us to speak and sing of the Creator of all things.

¶ Hit bilimpeð forte speke to reden & to singe.
Of him þe no mon mai at reke king of alle kinge.
He mai binde & to breke. he mai blisse bringe.
He mai luke & unsteke. michte of al þinge.

Thou, O God, art our Heavenly Father.

¶ Vroure & hele folkes fader heouenliche drichte.
Alle þing þet is & was is on þine michte.
Þu ȝifst þe sunne to the daiȝ. þe mone to þe nichte
þine strengþe non ne mai telle. ne þin michte.

Hallowed be thy name!

¶ Iherd ȝe beo þin holi nome in heouene & in eorþe.
þu sscope eld. & wind. & water. þe molde is þet feorþe.

Draw nearer to us!

Of wham we alle imaked beoð *þat* is þe holi eorþe.
þu þe wost al ure þoucht: louerd drauȝ us neor þe.

Triune God, thou who knowest our needs, bless us.

¶ Fader & sune. & holi gost. on god in þrimnesse.
inne þe nis lac ne lest. auȝ alle holinesse.
Vre neode wel þu wost. & ure unkunnesse
in þine hond is michte mest: louerd þu vs blesce.

Let us come into thy holy kingdom.

¶ Let vs louerd comen among þin holi kineriche.
ihesu crist þin elpi sune. þe is þe seolf iliche.
he vs bouchte wið his blod of þe feondes swiche.
& of bitter helle fur: & of þe fule smiche.

Let thy will be done on earth as in heaven.

¶ Al swo is in heouene heȝ. in eorþe beo þin wille.
holi drichte swete. & dreȝ. in heldes. & in hulle.

Bind the devil.

ne let þu neure cumen vs neȝ þene feond þe is swo ille.
Ach bind him honden. fet. & þeȝ: & let him ligge stille.

¶ Vre daȝ wunelich bred louerd þu vs sende. [lf. 66, back.]
Give us our daily bread.
þat bred of hele & of lif ihesu crist þe hende.
þat bréd þe monkun haueð ibroucht út of feondes bende.
he beó vre help. & ure red. to úre liues ende. 28

¶ Fader for ȝif vs ure gult. & eke alle ure sunne.
Forgive us our trespasses and bring us to eternal bliss.
Al swo we doð þe us habbeð igruld to freómede. & to kunne.
bring ús ut of worldes wo in to alle wunne
for hér beoð werkes swiþe unwreste: & þewes swiþe þunne. 32

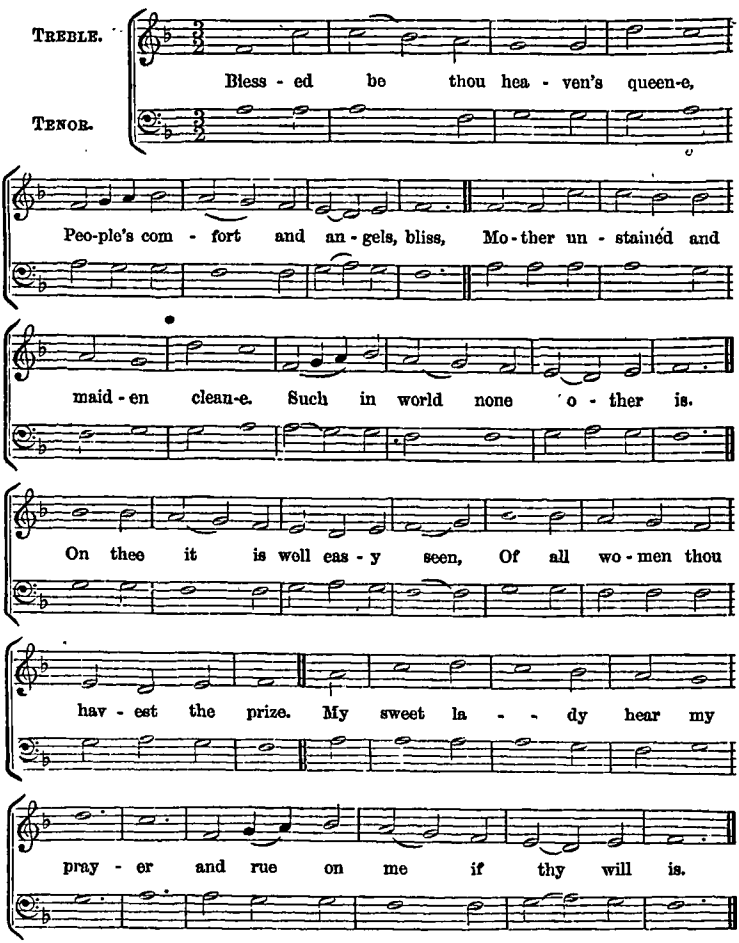
¶ Bring ús ut of wo & kare. & of feondes fondinge.
Deliver us from woe and the devil's temptation.
wicke is here ure fare & úre wuniȝinge.
mid wicke speche & false sware & mid lesinge.
þu ert hele. & help. & lif. & king of alle kinge. 36
thou King of Kings.

[The above (on leaf 66) is over an earlier copy of the same poem, very faintly written, and most of it illegible: the lines legible are the following:—

Hit bilimpeð f . . . . . to reden & to singe
. . . . . alle kinge
He may binde and to breke he may blisse bringe
. . . . luke . . . . . þinge 4
. . . . . drichte
Alle þing þet iss & was his . . on þine michte
þu ȝifst þe sonne to þe d . . mone to þe nichte
þine strengþe non ne may telle ne þin michte 8
. . . . . beo þin holi . . in . . eorþe
. . . . . is þet feorþe
of . . we alle i makede . . . is þe holi eorþe
þu þe wost alle ure þoucht lauerd draȝ hus neore þe 12
Fader & sone & hali gast . . . god . . nesse
. . þe nis lac ne lest . . . . . holinesse
. . nede wel þu wost & ure onkunnesse
. . þine bond is micte mest louerd þu hus blesse 16
let us louerd commen among þin holi kyneriche
ih . . . þin elpi sune þat iss þe seolff iliche
He us bocte mid his blod off þe feondes sswlche
And of bitter helle fur . & of þe fule smyche . che 20
. . . . . wille
. . . . . hulle 22
[*Only a few letters of the next nine lines are legible.*]
. . . . . swiþe þunne 32
. . . . . fondinge
Wicke is here . . . . . & ure wuniȝinge
mid wicke speche & false sware & mid lesinge
þu ert hele . & help . & lif . & king of alle kinge. 36

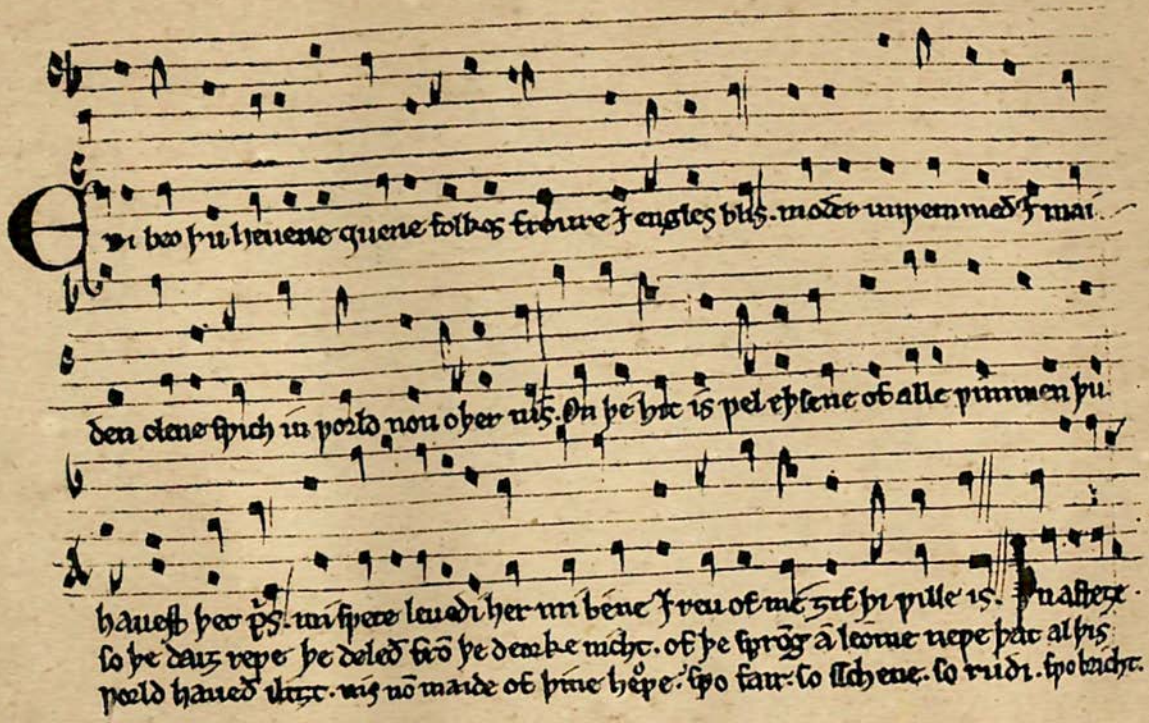
A Thirteenth-Century Hymn to the Virgin,

From MS. 54, D. 5. 14, in Corpus Christi College, Oxford.

Put into modern notation by E. F. Rimbault, LL.D.

Treble.
Tenor.
Bless - ed be thou hea - ven's queen-e,
Peo-ple's com - fort and an - gels, bliss, Mo-ther un - stained and
maid - en clean-e. Such in world none o - ther is.
On thee it is well eas - y seen, Of all wo - men thou
hav - est the prize. My sweet la - - dy hear my
pray - er and rue on me if thy will is.

This little hymn-tune, in harmony of two parts, is most interesting as showing the state of the art in the thirteenth century. It bears a great resemblance in character to the well-known "Sumer is icumen in," and to a song called "Fowles in the frith," both of about the same date. The likeness is partly owing to all these specimens being in the key of F, with the half-tone for the leading note. It is somewhat difficult to account for the frequent use of a tonality which sounds so modern to our ears, and one so opposed to the theory of the old church chants. It is only by a thorough examination of the remains of the music of this early period that we could arrive at any satisfactory conclusion. The Music has been somewhat difficult to decipher, in consequence of the vagueness of the notation at this early period of composition; and the errors of the scribe are sometimes not a little confusing. However, by the aid of the two parts (the one correcting the other), I have been enabled to give the modern musician a tolerably correct interpretation of what was meant. Since writing it out, I have been favoured with an interpretation by Mr. Snell, of Corpus Christi College, which has been of the greatest use to me, especially in the reading of the *ligatures*.

E. F. R.

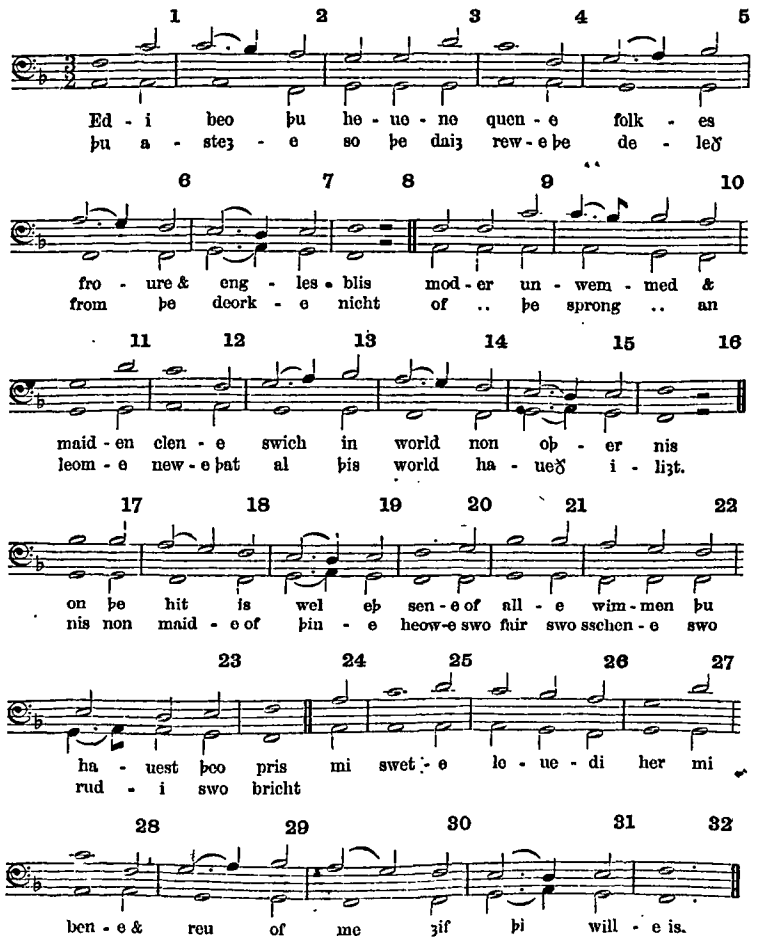

Ure bee þu heuene quene folkes frouure Engles blis. moder unpern med̄ mai
den clene swich in world non oþer nis. On þe hit is pel eyslene of alle pimmen þu
hauest hem̄ ps. mi spere leuedi her mi bene Freu of me ȝef þi pille is. Fu alleyȝ
so þe dauȝ reyt þe deled fro þe dembe nicht. of þe sprōg ā leomue neyt þat al his
world haued lizt. nis no maide of þine hēpe. swo fair. so sleche ne. so rudi. swo bricht.

Henry W. Taunt, Oxford. *Photo-Litho.*

A Thirteenth-Century Hymn to the Virgin,

From MS. 54, D. 5. 14, in Corpus Christi College, Oxford.

Transliterated and Annotated by Alexander J. Ellis, F.R.S., F.S.A.


1 2 3 4 5
Ed - i beo þu he - ue - ne quen - e folk - es
þu a - steȝ - e so þe daiȝ rew - e þe de - leð
6 7 8 9 10
fro - ure & eng - les • blis mod - er un - wem - med &
from þe deork - e nicht of .. þe sprong .. an
11 12 13 14 15 16
maid - en clen - e swich in world non oþ - er nis
leom - e new - e þat al þis world ha - ueð i - liȝt.
17 18 19 20 21 22
on þe hit is wel eþ sen - e of all - e wim - men þu
nis non maid - e of þin - e heow-e swo fair swo sschen - e swo
23 24 25 26 27
ha - uest þeo pris mi swet - e le - ue - di her mi
rud - i swo bricht
28 29 30 31 32
ben - e & reu of me ȝif þi will - e is.

ANNOTATIONS.

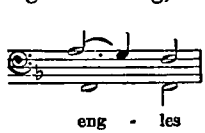
The bars are numbered at the end of each for convenience of reference. The only divisions in the original correspond to the double bars 8, 16, 24, 32. The other bars are placed on the principle which determined the barring of the *Cuckoo Song* (*Early English Pronunciation*, p. 426), and is thus explained in a letter from Mr. William Chappell to me (15 March, 1868), referring to that song: "It is in *perfect time*, in which a long note is to be taken as if dotted, unless followed by a short note. (This time was called perfect because it thus acquired the value of three short notes, and three was considered perfect because emblematic of the Trinity; 'Common Time' was called *imperfect*). When more than one note is found to one syllable, it either is or is intended to be in *ligature*." The ligature answers to the modern *slur*. Mr. Chappell referred me to the following work, which I have followed as much as possible: "Fratris Walteri Odingtonii de Speculatione Musice," of which the MS. is at Cambridge, and, according to Burney (2, 156), is described thus in the 4to catalogue of 1777; "410. 25. N. Codex membranaceus in 4to, Seculo xv. Scriptus." This MS. is printed at full in pp. 182–250 of "Scriptorum de Musica Medii Ævi novam seriem a Gerbertina alteram collegit nuncque primum edidit E. de *Coussemaker* e Galliæ imperiali instituto, ex Austriæ imperiali et Belgii regia Academiis, e Londini regia antiquariorum societate &c. &c. Parisiis apud A. Durand via dicta, Rue des Grès-Sorbonne, 7, 1864." In the British Museum, press mark 7895 f. To this and to the transcriptions in Coussemaker's "L'art harmonique aux xii et xiii siècles, 4to, Paris, 1865," Brit. Mus. 7896 g, I refer for the justification of the above transliteration, in which I have endeavoured to give as exact a representation of the old music in modern notation as it was possible for me to effect, following the ancient authorities conscientiously as an antiquary, without making any pretence to be a musician.

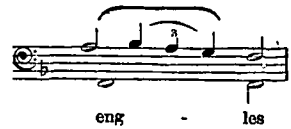
In Odington (De Coussemaker, p. 213) the different marks and liga-

tures, are drawn and described. The first mark in the Jesus College MS. (see photolithograph) is that which Odington calls *virga*, the second *punctum*, and the third, so far as I can judge, *semivocalis*. The upper mark over the word *folkes* (bar 5), seems to be an inverted *semivocalis*, and is at least so translated by De Coussemaker (L'art harmonique, p. ix). The mark over *hit* (bar 18) and *me* (bar 30) is that called *flexa* in Odington. *Flexa* and *semivocalis* should of course be different. I have followed De Coussemaker in the *semivocalis*, making it two notes, of which the first is dotted. The following is Odington's description of these marks: "Morosa longa vocatur que prius *virga* dicitur nota .... velox vero vocatur brevis que prius *punctus* figura scilicet quadrata" (p. 235). "*Semivocalis* medietate sui temporis transfert ad aliam vocem que dicitur semivocalis descendens" (p. 214). "Ligatura est plurium notarum contractus ut quia quidam cantus organici sunt sine litera, notis conjungunt propter brevitatem ligaturarum. Alia ascendens, alia descendens. Ascendens est cujus secundus punctus altior est primo;" then follow the examples *semitonus*, *gutturalis*, *pes resupinus*, which not occurring in this piece of music need not be noticed, "descendens e contrario," and the first example is our *flexa* (p. 242). As to the mark in the MS. over *leuedi* (bar 26), Odington says: "Sunt et alie compositiones notarum ad predictas diverse, sed his habent cognosci et per modum in quo sunt, ut ista," then the mark just mentioned is quoted, "in primo modo valent longam imperfectam, in tertio et quinto longam perfectam" (p. 245). Now this is in the fifth mode, as already mentioned, which Odington describes (p. 238) as proceeding "per omnes longas," and is perfect, because in triple time. I have therefore interpreted as in the 4th bar of the *Cuckoo Song*, according to Mr. Chappell's directions, who in his letter to me of 11 March, 1868, says of this bar: "There is one variation from Burney and from Hawkins in my copy, for which variation I have good authority. They jig the three notes upon the word 'in' (Sumer is icumen *in*), I make them equal." Over the words *unwemmed and* (bar 10) we have a *semivocalis* followed by two *puncta*. In this case, as the *semivocalis* takes the place of a *virga* in length I have been obliged to consider the two *puncta* as representing *virgae*, as they would have done if following a virga, and consequently to divide the *semivocalis* as a dotted crotchet followed by a quaver.

There is still one mark concerning which I am in doubt. On refer-

ring to the mark in the MS. over *froure* (bar 6) it will be seen to consist of a *punctum* closely followed by a *semivocalis*. I have entirely neglected the *punctum*, considering it as a scribe's error, but I may be altogether wrong, and it is possible that instead of



we ought to read

This is a point for the consideration of musicians who are also antiquaries, like M. de Coussemaker. I content myself with drawing attention to it. There is a mark over the double bar (8), which seems to me merely an accidental blot, and I have therefore entirely neglected it.

At the end of bars 8 and 16 I have introduced a minim rest, but this was not necessary in bar 24, as the next line of the poetry beginning with an unaccented syllable (contrary to the regular rhythm), the bar is filled up by a corresponding minim.

Bar 22 in the MS. has only three *puncta* over the words *wimmen þu*. This I regard as a mere error of the scribe, who omitted the tail to the first, if indeed the tail has not disappeared in the photograph, having been too faint in the MS. I have not seen the MS., but I know from the examination of other xiii th century musical MSS., that this is a possibility. It will be seen that there is a sort of a cross stroke to the *punctum* over *wim*—— in the second part. Perhaps there was a tail to the *punctum* over *folk*—— in bar 5, and the shape of the *punctum* looks as if one had been intended, but had been cut short or obliterated not to interfere with the *l* immediately below. At any rate there should be a *virga* on account of the *semivocalis* above. The tail is again omitted to the *punctum* of the first voice over *mod*—— bar 9, which is corrected by the second voice.

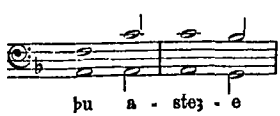
Bar 23, over the words *hauest þeo*, presents several difficulties. The upper part has two *puncta* and a *virga*. This I presume must be an error for a *virga* followed by two *puncta*, the regular form for three minims, as already shewn; but see notes on bar 31 and the signatures. Then there is an inverted *semivocalis* in the second part, occupying the position of a *virga*. This I have treated as in bar 10, as already explained.

Bar 27, over the words *her mi*, has two *virgae* in both parts. This

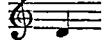
is a perfect impossibility in the fifth perfect mode, hence I have taken the liberty to correct the second *virga* into a *punctum*, and have transliterated the bar by a semibreve and minim as usual. But see bar 31.

Bar 31, over the words *þi wille*, presents the same anomaly as bar 27, and I have corrected it in the same way. Yet another explanation suggests itself, namely that the last *virga* in bars 27 and 31 were meant to convey the notion of *rallentando*, or slackening the time previous to the final note. This of course is very common at the end of a strain. Now bar 23 (in which the final *virga* occurs in the first part only, and therefore must be wrong, as one part could not slacken time without the other) is the last bar but one of the song independently of the *refrain* or *burden*, and bar 31 is the last bar but one of the whole piece of music. In both cases slackening time would be likely. But this does not apply to bar 27, where the two *virgae* would apparently imply a sudden transition from perfect $\left(\frac{3}{2}\right)$ to imperfect $\left(\frac{2}{2}\right)$ time. But still a pause on *bene* is quite admissible. Hence I throw out as an alternative transliteration the placing of a pause mark $\frown$ over the final notes of bars 23, 27, and 31.

Bar 32, over the word *is*, has in the MS. a longer head to the *virga* in the second part than in the first, like the figure of Odington's "duplex longa . . . que duas valet longas perfectas" (p. 235). Of course it should be in both parts, to be intelligible. I have simply dotted the semibreve in this bar. It might also have a pause mark over it.

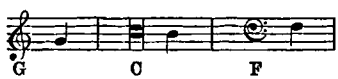
In the MS. it will be seen that bar 32 has a double bar after it, indicating the end of the piece of music. But it is immediately followed by some notes which I have not transliterated. In the second voice there is a blot to begin with, which I neglect. The following notes are

This makes a slight variation from the commencement of the piece of music in the singing of the second stanza. But the variation is so slight, that, the transition of the third bar not being marked, I have

neglected it in the text, and have written the words of the second stanza under the notes of the first. The other words of the second stanza, with the exception of the *refrain* or *burden*, are not written to music, but occupy the last two lines of the photolithograph.

The music is for two voices. It is written on two staves, which for the first line of the MS. consist of four lines each. But these two staves do *not* form a single staff of eight lines. This is shewn in the first line by the letter C placed on the second line of each staff, whereas if the staff had been continuous, one of these two Cs must have fallen on a space. The C clef is the well-known signature of the tenor voice, and the first or upper voice is within easy compass of a tenor. It would also, taken an octave higher, be within tolerably easy compass of a soprano, though one note which occurs in bars 7, 15, 19, and 31, but only as a passing note, is full low. A soprano must have been sung by either a boy or a woman, artificial men-soprani not having been usual in England. The women are out of the question. Old songs are generally for adult males only. Hence I consider that the first voice was a tenor. The second voice has also the C clef. But it could not have been of the same pitch as the first, or otherwise, at the first note the second voice would top the first, and at the second note the voices would cross. Hence I conclude that the second C was an octave lower than the first, and indicated bass. Although the original is written on two staves, I have thought it best to transliterate it into "short score," on the bass staff only, indicating the two parts by the direction of the tails of the notes, as usual.

In the original the first line of the music has the two signatures C and the sign ♭ placed on the space after the first C, shewing that B is to be B♭ throughout. The scribe has not taken the trouble to write the ♭ on the space below the second C, but of course it must be understood. The key is therefore F, and it has the modern final cadence, and not that of the usual chants. The time $\left(\frac{3}{2}\right)$ is not marked, being sufficiently indicated by the form of the notes.

In the second line of the music the scribe employs two staves of three lines each, which also are not continuous. There was no necessity for using any particular number of lines (as the modern five), but either three or four were used according to the compass of the music

to be noted, and often varied in consecutive lines. The value of the lines was shewn by the signatures. In the second line the first C is omitted, but the ♭ is retained, and now falls on the first instead of the second space, shewing that the B♭ occupied this space, and hence that the upper line of the upper staff had been omitted. In the lower staff C appears on its first (instead of second) line, shewing that the upper line had been omitted. The ♭ again is left out. It should be remembered that ♭ is only a form of *b*, and that in the original scale B was always *flat*. In German musical notation to the present day B represents the English B♭. When B natural had to be marked, the letter H was employed, as it still is in Germany. The small written form of *h*, with second stroke descending (see *heuene*, *her*, in the photolithograph of the hymn), still used in German handwriting, is the musical sign, ♮ or *natural*. And the natural doubled ♮♮ (the two marks being written rather over each other) gave rise to the modern ♯, or *sharp*.

In the third line of the MS. two staves of three lines are again employed. The ♭ on the first space is the same as in the second line. The first note on this upper staff is a *punctum*, which ought to have been a *virga* (see observations on bar 23), and it falls below the lowest of the three lines, so that if it had been a *virga* its tail would have run into a lower staff, and might have confused the singer, especially if the C had been written on the top line of the second staff, as in the last case. Hence possibly, firstly, the tail of the *virga* was omitted, and the last note of the bar received a compensating tail, for after the first note the running of tails into the second staff would not have caused confusion; and, secondly, instead of writing the usual C, which would have been dangerous, an A is written on the second line of the staff, which determines the value of the notes equally well, although it is not one of the recognised signatures. The three usual signatures, which are still retained, though in such strange disguises that their relations to the old capital letters are scarcely intelligible, are

The reader who is not accustomed to old musical notation will excuse this lengthy justification of every point in my transliteration, and will see that, however strange and indeterminate the old notation may appear to our ignorant modern eye, it had a well-known determinate sense for the singers regularly instructed in its use.

I turn to the words of the song and the mode in which I have placed them under the notes.

In the first stanza I have strictly placed every syllable of the original (which I have as usual transliterated into Roman letters with the exception of þ, ð and ȝ) under the note or ligature to which it is most plainly and unmistakably referred in the MS., as may be seen in the photolithograph. Leaving the second stanza for the present, let us observe what this teaches us for the metre and pronunciation of the original. It is in this respect a trustworthy contemporary document, like the *Cuckoo Song* and *Prisoner's Prayer* transliterated and considered in my *Early English Pronunciation*, pp. 426 and 432. Written out as an ordinary poem, with translation annexed, this stanza runs thus—

Edi beo þu heuene quene	Happy be thou heaven queen,
folkes froure and engles bliss. 2	folk's comfort and angel's bliss.
moder unwemmed and maiden clene	Mother immaculate and maiden clean
swich in world non oþer nis. 4	Such in world none other ne-is.
On þe hit is wel eþ sene	On thee it is well easily seen
of alle wimmen þu hauest þeo pris. 6	Of all women thou hast the prize.
mi swete leuedi her mi bene	My sweet lady hear my boon
and reu of me ȝif þi wille is. 8	And rue of me if thy will is.

First, *beo* 1 (the subjoined figures refer to the numbering of the lines) is a monosyllable, and as *be* is also common, we conclude that it had the sound often written *baä* or *baö* in English dialects, with the *ea* of *bear*, followed by a faint sound of *-e(r)*, or *-o*. Similarly for *þeo* 6, generally written *þe*.

Next, the final *-e* were pronounced at least in verse when it was sung (as they still are under such circumstances in French) except before a following vowel. We have a separate note to the last syllables of *heuene* 1, *quene* 1, *folkes* 2, *engles* 2, *clene* 3, *alle* 6, *hauest* 6, *swete* 7. In the case of *froure and* 2, *e* falls out before *a*, absolutely, probably as in French, and not merely theoretically as in Italian. In bar 6 I have separated the syllables *fro-ure and*, putting *ure and* (pronounce *u* as *v*, as the *u* was an *f* in the Anglo-Saxon word *frofre*) to one note, to be read *vrand*. In *sene* 5, probably the *e* was pro-

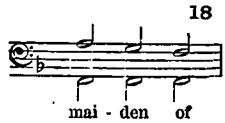
nounced in reading, as the word occurs at the end of a line, and ought to rhyme with *quene* 1, *clene* 3, in which the *-e* was pronounced. But it so happened that l. 6 irregularly began with an unaccented syllable. Had that syllable begun with a consonant, it is easily seen by *heuene*, bar 3, what would have been done in bar 20; the first semibreve would have been made into two minims of the same pitch. But in bar 20, as in the case of *bene* 7, bar 28, it so happened that this following irregular unaccented syllable began with a vowel, and hence we have *-e* elided before it in singing, thus *sen-e of* = *senof*, bar 20, and *ben-e and* = *benand*, bar 28. This was much easier for the singer, and avoided open vowels. In *wille* 8, the *-e* is regularly elided both in the verse and music, bar 32, before *is*, read *will-e is* = *willis*. Every case of final *-e* in the first stanza is therefore accounted for.

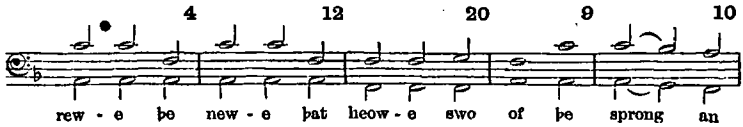
Next it becomes clear that measures of three syllables each were distinctly recognised. There is no attempt to procrusteanise them by the excision of a syllable, or to slur over the obnoxious item by a grace note. In *heuene quene* 1, we have the measure | *hēuĕnĕ* | *quēnĕ*, with a distinct note to each syllable. Again, *mōdĕr ŭn* | *wēmmĕd ănd* | 3; *of* | *āllĕ* | *wīmmĕn þŭ* | *hāuĕst þēo* | *pris*, 6; | *mi* | *swētĕ* | *lēuĕdĭ* | *hēr mĭ* | 7, all shew the same resolute recognition of these accentual dactyles in a metre of accentual trochees. This is of the utmost importance for the appreciation of older versification.

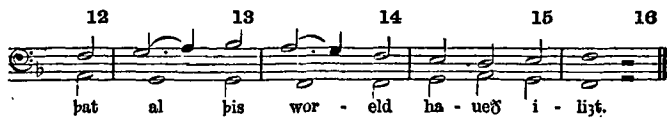
Stanza 2 will run thus, omitting the two last lines, which, forming a *refrain* or *burden*, are not written twice in the MS.:

þu asteȝe. so þe daiȝ rewe	Thou arosest; as the day beam
þe deleð from þe deorke nicht. 10	that separateth from the dark night.
of þe sprong an leome newe	Of thee sprang up gleam (light) new
þat al þis world haueð iliȝt. 12	that this word hath lighted.
nis non maide of þine heowe,	Ne-is none maid of thy hew,
swo fair. so sschene. so rudi. swo bricht. 14	So fair, so shiny, so ruddy, so bright.

It is seldom that the notes for a first stanza will exactly suit a second, especially where trissyllabic measures are allowed to intrude. The notes always require "humouring," as every singer well knows. But the fitting of the words to the notes in the first stanza readily shews in what this "humouring" has to consist.

As regards the final *-e* in *asteȝe* 9, whether we take the notes of bar 2, or the other version noted on p. 265, this *-e* is furnished with a distinct note. So also *deorke* 10, bar 7; *leome* 11, bar 11; *þine* 13, bar 19; *sschene* 14, bar 22. In *maide* 13, bar 18, *e* is elided before *of*, read *mai-de of* = *maidof*. Observe also that the "poet" has quietly used *maide* 18 for *maiden* 3, in order to obtain this elision, and although for the verse *maiden* would have answered here, by introducing a trissyllabic measure, it would have occasioned much unnecessary humouring for the notes. For what now stands, bar 18, we should have had

Compare bar 22, where precisely the same passage occurs for precisely the same reason.

Now then we can understand how to sing *rewe þe* 9, 10, bar 4, and *newe þat* 11, 12, bar 12; *heowe swo* 13, 14, bar 20. All three arise from the "poet" beginning a line with an unaccented syllable, whereas the music went on the theory of commencing with an accented syllable. In bars 9, 10, exactly the contrary effect is wanted. We must evidently read

Lastly, we may note that where the "poet" has been careless in his rhythm, the "composer" has taken the liberty of correcting him. Thus, line 5: On *þe* hit is *wel eþ sene*, would naturally require the speaker to give most force to the italicised syllables, making *wel* conspicuous but *eþ* stronger. This destroys the "swing." So the composer has quietly: *On þe hit* is *wel eþ sene*, which would be detestable in speech. This is quite a common trick in hymn and ballad setters; but then hymns and ballads so often sin against poetry that it matters little. We cannot so much complain of line 8: and *reu* of *me* ȝif *þi* will' *is*, as many persons would bring out *þi* with equal strength. The *me* and *is* are less defensible. In line 9: *þu asteȝe*; *so þe daiȝ*

rewe, is rendered very uncomfortable by the stress on *so* and the absence of stress on *daiȝ*. But the "poet" had introduced a trissyllabic measure, and the "composer" could not help. But how inappropriate to sing *heuene* 1, with its two last very inconspicuous syllables, and *so the daiȝ* 9, with the heavy *daiȝ*, to the same notes, bar 3! In line 11, of þe. sprong *an* leome newe, becomes *of* þe *sprong* an *leome* newe! And in line 12, where the "poet," according to the MS., seems to have taken the great liberty of changing his accentuation: þat al *þis* world haueð *iliȝt*, the "composer" makes him say, þat *al* þis *world* haueð *iliȝt*. Now this is so atrocious that I suspect a mistake in the MS. The form of *world* is *weoreld* in Orrmin, and *weoreld*, *woreld* in Laȝamon. Suppose that the scribe forgot the *e*, and forgot to write it above as a correction, as he has done in *hewe* 13; see the last line of the photo-lithograph. Restore it, and the verse becomes: þat | al þis | woreld | haueð i | liȝt, which is at once rhythmical. The music would require an alteration only in bar 15, introducing three notes (a *virga* and two *puncta*, as in bar 3) instead of two (a *semivocalis* and *punctum*); so that this line of the second stanza would be sung, as I am disposed to believe was really meant, in the following manner:

Of course in the parallel passage to the same notes, *world* 14 need not be *woreld*, and cannot be so with the present notes. But to have *world* in one place and *woreld* in another is quite consonant with ancient habits: thus in the *Cuckoo Song*, *groweþ*, *bloweþ*, *bleteþ*, *sterteþ*, *verteþ*, are all found with a note to *eþ*, but we have also the harsh *springþ*, and the easier *lhouþ*, the last placed to an unaccented note.

A. J. E.

00043036

Digitized with financial assistance from the
Government of Maharashtra
on 18 July, 2018